Ecumenical Conference Number **Seventy Portraits and Illustrations**

The group below: Hon. Benjamin Harrison, presiding officer; at his right, Cyrus Hamlin, Jacob Chamberlain; at his left, John G. Paton, Bishop Thoburn; above, William Ashmore; below, Bishop Ridley—all veteran missionaries

Volume LXXXV *Number 16*

THE CONGREGATIONALIST

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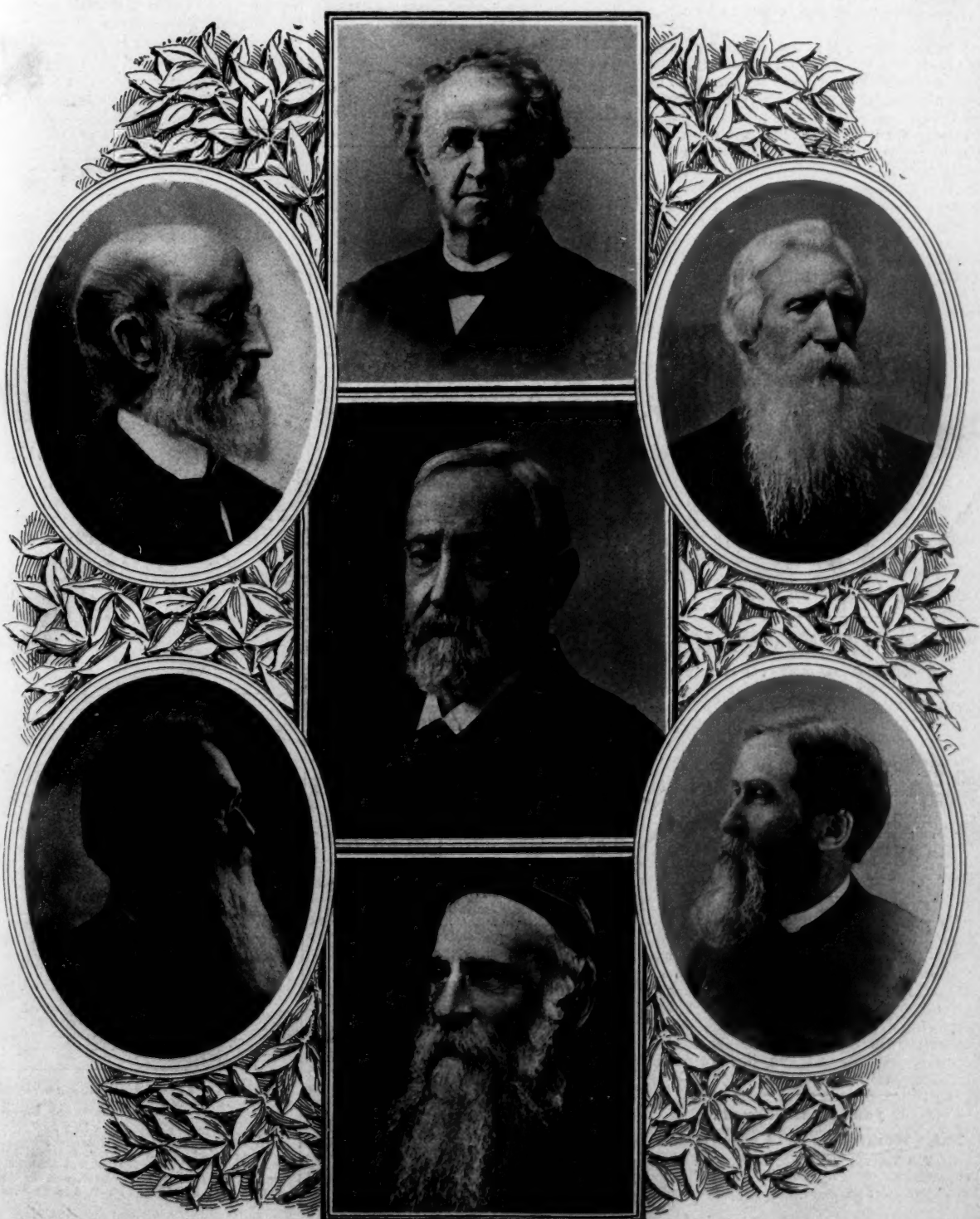
Boston Thursday 19 April 1900



The Business Outlook

There is some irregularity in the general trade situation. This is to be ascribed to the lack of warm or seasonable weather, which makes for backwardness in the distribution of merchandise. The export trade makes a wonderfully favorable showing. The exports for March were worth $134,313,348, a gain of nearly $30,000,000 over those of March, 1899. Not only are the March, 1900, exports the heaviest in the history of our foreign commerce, but the total for the nine months ending with March is also greater than that of any corresponding nine months in our history. The total exportations for the period are $1,053,832,675, against $947,919,405 in the corresponding months of last year, $925,905,326 in the corresponding months of 1897, and $515,499,635 in the corresponding months of 1886, having thus doubled in fifteen years and increased over fifty-three per cent. since 1896.

There is no indication as yet of any decline in railway traffic, which constitutes, after all, the best barometer of general business conditions.

It is undoubtedly true that prices for iron and steel show some declining tendency, but it is not considered probable that these will react to any great extent, as the foreign interest in iron and steel is steadily increasing. Copper continues firm and in active demand. The reports from the hardware trade are generally favorable. Cotton advanced the past week and prices have been raised by the Southern yarn mills, but, while the mills are active on old orders, a smaller volume of new business is reported. Wool has been in somewhat better demand, but without affecting values notably.

The demand for wholesale dry goods at New York is not meeting expectations, but prices in this line are quite firmly held. The boot and shoe industry is showing a reduced production due for the most part to the fact that prices are higher than retailers seem willing to pay. Hides and leather hold firm.

Some idea of the present large railroad earnings may be obtained from the statistics for February, which show an aggregate for ninety railroads of $59,214,073 in gross and $16,694,079 in net, gains of respectively 21 and 37 per cent. over the same month a year ago. As regards the stock market, it has shown hesitancy, not to say weakness, which is to be charged largely to profit taking and the success of a powerful bear clique operating in the New York Stock Exchange.

Another Word from Mr. Hume

AHMEDNAGAR, INDIA, MARCH 9.

Dear Friends: Many thanks for the abundant aid which comes through you. The tabulated statement for Ahmednagar station of famine relief here in fifteen days is this:

Women received,	12
Boys received,	12
Girls received,	13
Small children received,	14
Persons on mission relief works,	100
School children aided daily,	700
Women and sick people helped,	many
Garments given, especially to women,	hundreds
People helped to go on to government relief works,	hundreds
Water supply improved,	a good many places
People helped at their regular occupations,	many scores

Opponents of Christian missions in Asia and Africa often assert that it is futile to attempt to labor among Mohammedans, since they are never converted. The March issue of the *Church Missionary Intelligencer* contains an article by Rev. H. Martyn Clark, telling of the striking success that he and his coadjutors are having in winning Mohammedan converts in the town of Amritsar, in the Punjaub district, India.

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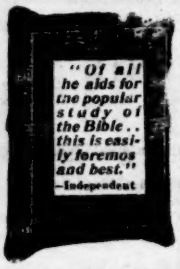

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THE CONGREGATIONALIST

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THE GREAT COMMISSION

Go ye therefore and make disciples of all the nations.

THE GREAT CONSUMMATION

The kingdom of the world has become the kingdom of our Lord and of his Christ and he shall reign forever and ever.

The Christian World

Unwelcome Figures

At a meeting last week of the Suffolk West Conference, which includes twenty-six of the Congregational churches of Greater Boston, with 8,282 members enrolled, a report on the religious condition of these churches during the past five years was read. It stated certain facts which need to be faced and altered. During 1899 these churches gained only 231 members by confession of faith, which is only two and eight-tenths per cent. of the total membership. The percentage of similar gain in the Congregational churches of the country during the same period was a little more than four per cent., and for the past five years a little more than five per cent. As the report says, the revelation is not welcome. Did one of the pastoral letters used in compiling the report diagnose the situation when it said "Our greatest foe is apathy. The tendency toward increased luxury and pleasure-seeking, which is so marked in all our suburban communities, is observable here, and to some extent affects the life of the church people and weakens the spiritual power of the church itself." Along with these figures of the Suffolk West Conference, which are typical and not abnormal, should be put the figures recently compiled and read at the Boston Congregational Club, which showed that in the churches of Greater Boston, during 1899, the gain of members among Congregationalists had only been 1.2 per cent., among Presbyterians 1.6 per cent., among Baptists 1.7 per cent., among Methodists 1.9 per cent, and in the Protestant Episcopal churches 3.3 per cent.

Christian Scientists and Congregational Churches

We continue to receive inquiries concerning the action to be taken when a member of a Congregational church asks for a letter to a Christian Science organization. Copies of an editorial in the Boston *Transcript*, published about five years ago, are being used to show that Rev. Dr. A. H. Quint advised that such a request should be granted. The editorial was published after Dr. Quint died, and, therefore, he could not deny the statement. But a short time before his death he dictated a reply to this question. After saying that letters ought not to be granted recommending members of Congregational churches to Christian Science organizations, he added as follows: "If a member, alleging change of views, asks to be released from covenant obligations, the church can properly adopt a vote granting such release and dropping the person's name from the roll of members." The history of the attempt to commit Dr. Quint after his death to a position he uniformly opposed is to be found in the issues of *The Congregationalist*, Nov. 26 and Dec. 17, 1896, and March 11, 1897. It is not and never has been Congregational usage to transfer by recommendation members of Congregational churches to Christian Science organizations.

Amusements Among Methodists

The district conferences in their spring meetings foreshadow the matters of interest to come up in the quadrennial general conference of the Methodist Episcopal Church, which is to be held in Chicago next month. One of these subjects sure to be discussed is the amusements which Methodists may enjoy. The book of discipline forbids members of the church to attend theaters or horse races, to play cards or dance. Many Methodists disregard some of these prohibitions, but none are disciplined for so doing. The New York East Conference and several others will memorialize the General Conference to strike out from the book of discipline the paragraph containing these rules. The method of church government which prescribes specific things that each member may or may not do belongs to the childhood of the Methodist Church. That period has long since been outgrown. If the method is to be preserved, the list of prohibitions ought to be much increased and persons appointed to see that the rules are enforced. Such action would provoke endless wrangles and bitterness. But it is probable that the present rules will remain as they are for some years longer. Many Methodists would rather have them stand, as a dead letter, than that the church should seem to allow to its members what it is confessedly powerless to prevent them from doing. But it will come in time to rely for its purity on the character and conscience of its members rather than on an uncared for and unread book written for a former generation.

Church-going and Preaching

The *Providence Journal*, discussing the decline of the habit of church-going, which it thinks a fact, attributes it in large part to the exaltation of preaching above worship. How far its assumption of such a decline is demonstrable may be open to question. Probably it has some foundation, although less than many suppose. But why, if the alleged exaltation of preaching is its cause, is church-going most persistent and conspicuous when preaching is most notably an attraction? Not to go beyond our own denomination, is there any lack of hearers where Abbott, Munger, Gordon, Behrends, Meredith, Gunsaulus, or many others preach? Moreover, a preacher less famous than any of these, if he be known locally as wise, devout and reasonably able, seldom lacks a good audience. It is a question, to say the least, if the decline in church-going be not apparent rather than real, and if congregations on the whole do not still average as large as ever. We are not as sure as the *Journal* that Protestants are less zealous church-goers than Roman Catholics. In distinctively Roman Catholic countries, France or Italy, for example, thousands of Catholics are content to go to church only once a year, and small audiences are common. But it is true that the element of worship deserves large place in church services, and it is no longer conspicuous by its absence, as it was formerly, in most Protestant churches.

Baptists in the United States

It is a difficult task to collect reliable annual statistics of 43,427 churches practically independent and held together by loose and slender ties of organized fellowship. The Baptist Yearbook, just issued, illustrates some of the difficulties, yet affords much interesting information. Like other denominations, Baptists have made slow growth the last year, the baptisms reported for 1899 being 184,845, less by 18,451 than for 1898. The total membership, 4,181,686, shows a gain over 1898 of 39,691. But the number of ministers has increased 1,076, more than one for every forty members gained. The Sunday school scholars have decreased about 10,000, being now 1,736,182, but the number of teachers has increased nearly 5,000. Less than half as many are in Sunday schools as are members of churches. The number of meeting houses has increased by 3,112, but their seating capacity has fallen off by 211,000. The gifts to foreign missions, $402,016, are less by $44,598 than in 1898. The total expenditures, $12,348,527, have increased $420,676. The largest church membership in any state is in Georgia, 405,667, while the other states having more than 300,000 are Alabama, Mississippi, North Carolina and Texas. Evidently Negroes are a prominent factor in the numerical strength of the denomination. The figures above given are for the United States. To complete the membership for the world 773,094 should be added, of whom 141,631 are in other parts of North America.

Several churches are sending their pastors to the Ecumenical Conference and paying the expenses therefor. They are making good investments for themselves and the kingdom of God. May their number increase!

Strategic Points for Labor

The importance of a position or an effort is not always recognized at the first glance. It needs close study and wise generalship to know the full meaning of a forward step and foresee its probable results. Sometimes it happens that a pressing duty of the church seems to be largely outside of the sphere of action of a particular group of workers and therefore out of reach, when perhaps on a closer view that sphere may include one of the keys to the whole position. So it is with Mormonism, since we Congregationalists are not most largely represented among the workers in the special Mormon territory of the West. But it happens that the chance of a telling flank attack is in our hands through the regular work which we are doing among the mountain people of the South where Mormon apostles are busiest and have been most successful. If the Mormon question grows more urgent, the opportunity of light bearing in the South is thereby lifted to a greater height of need. So the urgency of work in China, in anticipation of great changes which are certain to occur, gives a new strategic value to the work among the Chinese in our home cities, where, as experience already abundantly shows, apostles and witnesses are being raised up for China. To observe and point out these strategic relations of work apparently less important to the greater ends of the campaign for Christ is one of the opportunities of missionary statesmanship.

Forward Movement in Home Missions

While attention is largely directed to the forward movement in foreign missions, our home missionary work is making notable advances. The receipts for eleven months of the last year show a gain in donations of $25,578 and in legacies of $19,697. A large number of churches have ceased to receive outside help. The *Home Missionary* for January mentioned thirty-four of these, and the April number adds twenty-eight more to the list. Kansas comes to self-support this year. She has received from churches in other states, mainly from the East, $767,000 during the last forty-five years. Up to this time her Congregational churches have never given a dollar through the C. H. M. S. to help churches outside of that state. It will give them a new sense of power and a new impulse of generosity to take care of themselves and begin to help evangelize the needy regions of the nation. Wisconsin also has just assumed the support of her own home field. These examples, with the large increase in prosperity which has come to the West, will set its older states, like Minnesota, Nebraska and California, to thinking whether the time is not near for them to rise and stand on their own feet. Northern and Central California is already hoping to become independent next year. The Home Missionary Society deserves well of the churches, not only for its disbursements, but for its wise and patient leading of the churches in its care into the maturity of self-support.

Congregational Sunday Schools

The Sunday schools of any denomination are a reliable barometer showing its vitality and promise. If the numbers in our schools increase but slowly, it is encouraging to see that missionary efforts in their behalf are not waning. The report of the Sunday School and Publishing Society, presented at its annual meeting last Monday, is the record of a year of prosperity. In its missionary department forty-three field workers have organized in person 325 Sunday schools and 150 more through others. They have carried on evangelistic and pastoral services over wide neglected fields. The work is especially promising in the South, now entering on a new period of prosperity which will bring new elements into its population. For example, thirty mission Sunday schools have been planted by the society in Texas during the year. Some of the most important work of the missionaries is reorganizing schools that have been suspended during the winter or because of removals of those caring for them. Of the 104 new Congregational churches started last year 31 grew from Sunday schools planted by the society. The total receipts for missionary work were $62,990. Of this amount $23,554 was made up of offerings on Children's Sunday, the largest sum ever given to the society on that day. The business department has been remarkably prosperous, with considerable increase in sales and the circulation of its periodicals. The total net sales were $265,636, and from the profits $10,000 were added to the reserve fund and $7,500 appropriated to the missionary department. This is the largest amount given in one year from the business to the missionary work.

Good News for the Education Society

Dr. Pearsons has paid to the Congregational Education Society the $15,000 which he was announced some time ago as having pledged. That pledge was conditioned upon the efforts of the society to raise a larger sum. Being convinced that a faithful attempt, although unsuccessful, had been made to do this, Dr. Pearsons, out of sheer good will toward the society and its work, made the payment. The result is not so much to increase the present resources of the society as to set it absolutely free, with every present claim against it paid up. The society will now face the future with new hope and with a purpose to conduct its work in the most economical and effective manner. One circumstance worthy of note in the conduct of its affairs was the prompt and full payment on April 1 of every scholarship grant for the present year in its student department. By the reorganization of this department, reducing scholarships, avoiding debt, while increasing the stringency and carefulness of conditions as to scholarly and spiritual merit—a reconstruction approved without dissent by every institution affected—this historic line of service has been set in perfect order. New lines of enterprise are presenting themselves. The coming secretarial journey of inspection to Utah and New Mexico and to certain selected institutions is expected to help in useful reconstruction and advance. The skies for the Education Society, thanks preeminently just now to Dr. Pearsons, are certainly brightening. The percentages assigned by the benevolent committees in states which have made such apportionment ought in all justice to consider not merely a past or a stationary, but a present and progressive, work.

Christian Unity on Mission Fields

The perils and privileges of a mission field life do much to lessen sectarian strife and create essential Christian unity among men and women who in the homeland might be at odds over minor matters of doctrine and ritual. Thus the representatives of the Church of England in India are far more tolerant in their attitude toward the other Protestant bodies than the clergy of the church in Great Britain. The bishops of the province of India and Ceylon, in their last encyclical letter, announce that they pray as much for sympathy and charity among Christians in India as for the visible unity of the church. They state that "the path of Christian unity lies not so much in ignoring or disguising differences as in looking steadfastly at points of agreement." "Christians," they say, "who occupy the wide and common ground of belief in our Lord's divinity, in his incarnation, in his passion and in his ascension to glory, who bow down before him as the one divine Friend and Redeemer of mankind . . . will depart widely from his spirit if they make of minor historical questions, about which Christians may and do honestly dissent from one another, final barriers and obstacles to brotherly love and co-operation." The spectacle of Anglican prelates referring to the doctrines of apostolic succession and the episcopal form of government as "minor historical questions" is comforting to one who knows where the best modern scholarship is leading the student of Christian origins. But it is a state of enlightenment which the clergy of the church in the motherland have not reached.

Jesus Unique and Divine

Père Hyacinthe contributes to *The Christian Register* his creed, born of thirty years of meditation and inner experience and given to his fellowmen at the present time lest death come suddenly and prevent the declaration. Separating from a decadent Catholicism, with Bossuet finding deism to be "disguised atheism," he has ever held to theism and to the unity of God. But he goes farther and affirms "the trinity within the unity," proclaims it a doctrine without which "God soon becomes nothing more than a vague ideal, relegated in some fashion to the throne of a voiceless and frozen eternity." Like another great French divine, Lammennais, he says, "God is only conceivable in the trinity." He believes in the "salvation of men by the teachings, the example and the sacrifice of the Son of God," and that in the sense which was meant by St. Paul when he said, "God was in Christ, reconciling the world to himself." Jesus he describes as Son of God in a unique sense. In other expressions, Père Hyacinthe makes it clear that he rejects the old tri-theistic definitions of the doctrine of the trinity, and this qualification enables the editor of *The Register* more readily to affirm of Hyacinthe that his creed "is accordant with the general beliefs of the line of great Unitarian thinkers, from Channing to Martineau." But this very comment shows that a conservative reaction is now visible in the Unitarian fold. It is ap-

parent that Rev. M. J. Savage and his wing of the Unitarian denomination are not editing the *Register*.

The Greatest Missionary Conference in History

This week Saturday, the largest number ever assembled of representatives of foreign Christian missionary societies will meet at Carnegie Hall, New York. It will be the first Ecumenical Conference on foreign missions ever held in the United States and the third ever attempted in the world. The sessions will continue for ten days. The preparation for this conference has been going on for four years. Some survey of the work of the 350 missionary societies of the Protestant churches of the world will be offered, discussions will be carried on concerning the educational, medical, literary, evangelistic and philanthropic phases of the work. The relations of the societies to one another, of the Christian faith to other religions, of home churches to missionary organizations, and of mission enterprises to the various forms of advancement of civilization will be among the prominent topics.

But a large portion of our readers will not be able to attend these meetings. Many more will not find time to follow the reports in the daily press. We therefore present this week comprehensive articles on the five great countries most affected by the missionary work of the century—Turkey, Japan, China, India and Africa. These articles were written by men thoroughly familiar with the subjects they treat. Four of them have studied their problems for many years in active service as missionaries. They have laid successfully the foundations of Christianity in the nations to whose service they have devoted their lives.

We know of no volume where so much can be learned of missions in so brief compass as in these articles. We do not believe that any addresses at the coming conference will be more informing and stimulating than these. They show how the living seed of the word of life, insignificant in its first implanting as a mustard seed, is growing into a tree, how the missionary has carried with his Christian faith the influence of his own national life to awaken old heathenism to new religion and philanthropy. They show how education and evangelism are twin forces to stir in these countries new impulses in society, religion and government. They form a manual of instruction in the spirit and methods of missionary operations, which every one interested in giving the gospel of Christ to the world and, especially, every young Christian should study.

Those who attend the coming conference will find the perusal of these papers a valuable preparation for it. Those who cannot attend it will through the knowledge gained in these articles follow the reports of it with increased interest.

We give in this issue the portraits of about fifty of the persons who will be most prominent on the platform or in the management of the meetings. Many of them are widely known in this as well as in the lands where they live and labor. With these faces before our readers, and these articles in their minds, they may apprehend the *personnel* of the conference and the leading ideas discussed in it. Thus the purpose of the great assembly will be advanced—to awaken interest in missions, to give clear ideas of the spirit and methods by which they are carried on, and to help the churches to closer acquaintance with their leaders.

As an immediate result of this conference at least one sermon should be preached in every Protestant church in this country on foreign missions. It should be the theme of prayer meetings and Christian Endeavor gatherings. This generation of American Christians is not likely to see another such conference. The time is auspicious for a new advance. Missions in the century just before us will show the first real harvest from the seed-sowing of the century now closing, the first in modern times in which the Christian Church has adopted its ideal purpose to give the gospel to the world. The greatest opportunity that our churches have ever had to realize the spiritual uplift of seeing the assured triumphs of the gospel is now at hand. Let it not be overlooked by any till it has passed. A large access of faith, a widespread enthusiasm among young men and women to give the blessings of Christianity to all nations, and a great increase of gifts to missionary treasuries should follow this third Ecumenical Missionary Conference.

The Coming Revival

We do not know just when it is coming or what form it will assume, but we believe that not many years will pass without witnessing a great renewal of popular interest in religion. Mr. Moody died in the firm conviction that such an awakening was at hand; and as we talk with men of spiritual insight and leaders in Christian activity we discern in them a gratifying degree of hope and expectation. While no one can say, "Lo, here, or lo, there," the solemnity which naturally attaches to the passing of one century and the beginning of another gives rise to confidence that the era of awakening may be just at hand.

Certainly this period of apparent apathy in the churches, of admittedly scanty results from faithful labor, of the absorption of countless people in the pursuit of wealth and pleasure cannot continue forever. What John Fiske calls the "everlasting reality of religion" cannot be long pushed into the background, even by the competing interest of a materialistic age. The lessons of history are instructive. Much of the Christian life of the day is superficial and impotent, but the tide has by no means ebbed as far as it did in the long periods of spiritual stagnation in England in comparatively recent centuries, or to go no further back than the beginning of this century in our own land the widespread coldness in the churches, the infidelity and immorality in the community do not put these times of ours to the blush. Moreover, every earlier period of decline was followed by a powerful reaction toward righteousness and religion. As long as God lives and maintains his fatherly interest in men, our discouragement touching things as they are ought always to be balanced and braced by a mighty expectation of what God is yet to accomplish, even before our own eyes.

But while we are justified in cherishing large hopes of a coming revival, we ought also to prepare ourselves for the form which it may assume. We are not likely to see the same kind of awakening which ran like a tongue of flame from town to town in the days of Edwards and Whitfield. On this point Rev. C. Sylvester Horne of London utters some wise words in a recent number of the *Free Church Chronicle*. Commenting upon the colossal undertaking of the National Council of Free Churches to organize missions in all parts of England early next year he says, "It is the fervent hope of many that the enterprise may result in a great wave of spiritual feeling all the land over. But what sort of a mission is this going to be? If it is to be simply the multiplication of the conventional mission, doubtless good will be done, but a great opportunity will be missed. . . . Does any one believe that the preaching of Wesley would produce today the results produced more than a century back? We are living in a new world of ideas, ambitions, beliefs. We are in great danger of repelling more minds than we attract. We must rid ourselves of the notion that the twentieth century revival can be a repetition of the eighteenth century revival."

If Mr. Horne be right, the churches must not only cherish an expectation of a far-reaching reviving but must adjust this expectation to the continually new ways of God's approach to men. The methods of evangelism and the phrasing of the message must take into account the changed emphases in theology and the freedom which prevails today to decide practical questions relating to conduct solely by the law of Christ. The coming revival will also ally itself with all the collateral forces for the uplifting of men with which our age is so prolific along educational and philanthropic lines.

Those who wish to promote this revival will study men to see wherein they are most susceptible to spiritual appeal. It is significant that Lenten days and Holy Week are being utilized by the entire Church of Christ. Twenty years ago there were probably not a dozen Congregational churches in Massachusetts that paid any special attention to this season. Now the church that ignores it is a rarity. This does not mean that we are all becoming Episcopalians or Roman Catholics, but that Christian preachers and teachers are learning that the exaltation of Christ, meditation upon his life and death, the effort to apply his truth to daily life and to relate his risen glory to all our common tasks constitute the most fruitful lines of approach to the universal heart.

We had a call last week from a hard-working country pastor. "I've stopped talking about and lamenting apathy," he said. "I know we are far from being in the right condition and that there are flaws in our churches and Sunday schools and Endeavor Societies, but I believe that God's presence was never so evident in the world or the outlook for a reviving more encouraging and I mean to work as hard as I can to promote it." Take courage, brother pastor, lay workers in discouraging places. Even now the Spirit is moving upon the hearts of men.

THEOLOGICAL SEMINARY, NEW YORK

The Agitation for Presbyterian Creed Revision

Dr. Hillis was invited by several of his Presbyterian brethren to leave their denomination because he had said he did not believe that God had selected a fixed and unalterable number of persons as yet unborn to be condemned to everlasting death. Dr. Hillis accepted the invitation and withdrew. But now a good many Presbyterian leaders seem to be impressed afresh with the inconsistency of pushing Dr. Hillis out of their fellowship for saying just what they have been saying for many years. So they are saying it again with emphasis, and the presbyteries are renewing their overtures to the General Assembly for a revision or for a new creed. Dr. Gregg says the church needs a new and simpler creed. So says the presbytery of Nassau. Dr. Cuyler says he does not believe in what the confession says of elect children. "It is foolish to suppose that babes are going to brimstone." The important presbytery of New Brunswick, N. J., has overtured the General Assembly to provide a shorter and simpler method of trying heretics, which will be necessary if all Presbyterian ministers are to be removed ohw do not accept the Westminster Confession.

Dr. Parkhurst of New York, in his sermon last Sunday, may not have expressed his own feeling about that document as vigorously as Dr. Hillis had done. But he must have stirred the members of his church to a greater rebellion against it when he said to them: "If we are thorough Presbyterians and believe what our doctrinal prospectus advertises us as believing, we believe it probable that some of the children in your homes—little children, perhaps the babe of your bosom—is damned, already damned, damned before it was born, damned from everlasting to everlasting, and then you are invited to come into church and say, 'Our Father.'" Surely it is now in order for those who have invited Dr. Hillis to leave the denomination to urge Dr. Parkhurst to follow him without delay.

It will, however, be a good while yet before the unbelieved things in the Presbyterian creed shall have been expunged, and it will be found at last to be easier to construct a new creed by living men than to reconstruct an old one made by men who have been dead more than two centuries. "No man," said our Lord, "having drunk old wine, straightway desireth new; for he saith, the old is better." When, however, a generation of Presbyterians shall come to the front who cannot remember the time when the old wine did not leave a bitter taste in the mouth, they will desire new and have it.

Learning the Ways of the Holy Spirit

To understand life rightly it needs to be comprehended that the Holy Spirit has taken Christ's place as the guide and instructor of man; that the way in which we are to walk, if we are to do our duty to God, is the way which he points out and along which he guides and sustains. How to interpret the signs of his presence and authority, and to appreciate his tender friendliness and ever present care, are problems for each of us to solve. The study of Christian history is an important help. To ponder the dealings of Providence with the different races and nations is enlightening. The record is one of human sorrow and suffering and sin, but also of self-sacrifice, heroism and splendid achievement, and no thoughtful mind can study it without becoming convinced that the hand of God, that is, the Holy Spirit, is visible throughout.

Little by little he has led men on and upward to ever better and better things, elevating aims, methods and the quality of service, never interfering with freedom of action, but always so shaping events that out of evil good has come, and the glory of God has been revealed in the movements of society. And if we turn from the larger to the smaller sphere of observation and study the individual, the same thing is true. If we look back on our personal history, those of us who are endeavoring to do God's will rarely can fail to see the divine hand in the course of events in which we have participated. Here we have been guided, there guarded. On one day we were helped in some distress by a power which we felt was more than human. On another there came, for the solving of some harrowing doubt, a flash of divine light into the soul. In many ways we have experienced this. We have learned to trust the actual presence and benevolent interference of the Holy Spirit with our lives. This may be true of all men.

We learn the ways of the Holy Spirit also by meditation—studying what it is natural to expect of him, how it must be like such a being to concern himself with humanity and to interpose for its benefit. We learn what kind of influences to look for, and to recognize them when experienced. Such meditation is not unnoticed or neglected on high. By means of it the Holy Spirit imparts to us enlightenment, trust and courage, without which we often should fail. A willing spirit is essential. He who tries to stand apart from the sphere of the Spirit's influence and to analyze its workings in the critical spirit of an unconcerned outsider is not in the right frame of mind to receive such a revelation.

But, if there be an humble, reverent and willing disposition, a desire to be entered and controlled by God through his Spirit, a purpose to learn of him at first hand and to obey his teaching—this disposition not only is recognized, but is enriched by divine influences to the largest degree. To learn the ways of the Holy Spirit it is necessary to believe in his existence and power, to realize our need of him, and to open the heart to his entrance that he may take charge of our lives.

Rev. Washington Gladden, D. D., in commenting in *The Independent* on Rev. Charles M. Sheldon's career when in control of the *Topeka Capital*, while commending the effort in the main, dissents from some of Mr. Sheldon's views. Dr. Gladden, for instance, if he were editing a Christian daily newspaper, would report all theatrical performances given in the city or town where the paper is published, but he would have the plays criticised as William Winter criticises them for the New York *Tribune*, namely, from the standpoint of the highest and purest dramatic art, and not from the standpoint of the box office. Dr. Gladden then proceeds to say what we have been taken to task for saying in a recent editorial, namely, that "the drama is a great interest of human life; it is capable of great public service; it is now the source of great public injury; it ought to be regenerated."

Current History

Porto Rico a Colony

The Porto Rican bill was reported back to the House from the committee on the 10th, and passed the House on the 11th by a vote of 161 to 153, every member of the House either being present or paired, and the fate of the measure being uncertain until the votes had been polled. The same day the President signed the bill, which goes into effect May 1. Hon. Charles H. Allen has been offered and has accepted the position of governor of the island. He is a native of Lowell, Mass., where he has resided save when occupying posts of service in Washington, first as a member of the Forty-ninth and Fiftieth Congresses and more recently and at present as Assistant Secretary of the Navy. He also has served in the legislature of Massachusetts, and in 1891 he was the Republican nominee for governor of that state, being defeated by the extraordinarily popular William E. Russell. Mr. Allen is a member of the Eliot Congregational Church, Lowell, a graduate of Amherst, '69, a man of marked executive ability and unusual culture, whose acquaintance with public affairs and business administration admirably fit him for the important post.

The appointment has called forth praise universally, even from journals which deplore the necessity of any appointment. Mr. Allen will start for the island immediately and give his attention at once to such matters as will aid our Government in carrying out the provisions of the law just passed. He will receive a salary of $8,000 and have the decisive word in affairs involving millions. To have a man of his moral caliber and power to create wealth accept office and responsibilities such as he will have to bear gives encouragement to those who have believed that with new national duties would come a new attitude toward affairs of state by men of leisure and competence. Like General Wood and Mr. Frye in Cuba, Mr. Allen puts national good name and human betterment above all personal considerations of convenience or prosperity. He will be cheered by the confidence put in him throughout the nation and be braced by it for the struggle that is before him—a struggle in which the greatest elements of danger will not be the Porto Ricans, but the capitalists and politicians from the States, greedy for offices and franchises. Our exhortation to him is, beyond everything else, "Save Porto Rico from an era of carpet-bag exploitation, such as the South had to endure after the Civil War."

The United States Senate—Its Future

The manner of electing members of the upper house of the Federal legislature, settled upon in 1787, was the outcome of compromise—not the child of conviction. The makers of the Constitution did not have precedent to guide them in this as in other matters. Consequently it is not surprising that the Senate's relative place in the respect of the people should have changed from time to time, inasmuch as

its tenure is dependent wholly upon its service to the state and not to any inherent necessity for its existence.

That popular respect for and confidence in the Senate as now constituted has been waning during the past quarter of a century it would not be difficult to prove. Some states have not lowered their ideals and their legislatures have promptly and wisely chosen men as senators who were generally conceded as worthy of the place. But others, and among them some of the original states of the Union, have so abjectly fallen under the sway of party bosses, and their legislatures have so squabbled and haggled over the election of senators, that their representation in the Senate has deteriorated steadily and the people's disgust has grown apace. The crack of the party whip, the bickerings of the legislators and the incapacity of the men elected to deal with national issues on a plane of intellectuality and morality has slowly but surely forced the people of the nation as well as the afflicted commonwealths to distrust of state legislatures as instruments for the election of Federal senators.

Other factors in creating the distrust of the Senate as now made up have been the antiquated rules of the body governing debate, and the absurd lengths to which precedent and conventionality go in controlling its proceedings. But the main reason has been the lack of faith of the people in its representative character and in the disinterestedness and essential democracy of its members. Plutocrats rather than democrats too often have won the votes of legislators.

That the Senate investigating committee has just reported unanimously against the title of Senator-elect Clark of Montana is gratifying, for never in the history of the nation have two men done as much to debauch a commonwealth as the two copper-mining kings of Montana, Marcus Daly and William A. Clark, have done. Mr. Clark, the committee is certain, furnished his agents with fabulous sums with which to purchase legislators, judges and juries. But Mr. Clark is only one of a number of men in the Senate whose title to the place rests on elections by legislatures whose majorities were either "bossed" or seduced into voting for them by the snap of the boss's whip or the glitter of the candidate's gold. But their contempt for public opinion being less defiant and their methods less ingenuous and transparent than those of Mr. Clark, they will retain their seats, while Mr. Clark goes back to Montana to try and buy his way in again.

Of course hope of changing the method of electing the senators is dependent upon what must be a rare act of self surrender on the part of the Senate. So long as senators, for conscientious or selfish reasons, prefer the present method of election as safest and most conservative, the people, through their representatives in the House, may batter away and to no purpose. But the fact that the House of Representatives last week, by a vote of 240 to 15, adopted a resolution calling for submission to the legislatures of the states of a constitutional amendment, providing for popular election of senators, shows how widespread is the conviction that the Senate as constituted today is not in touch with the people or in sympathy with their welfare, and that the methods now in vogue for selecting senators thwart rather than aid representation of the character and aspirations of the rank and file of the people. Present machinery plays finely into the hands of partisans and artificial persons dubbed "corporations." But it works against the interests of the voters who think and will to be and do right and against the natural persons who pay taxes and settle the bills of national expenditure.

The Opening of the Paris Exposition

The World's Fair at Paris was formally opened on the 14th. President Loubet and M. Millerand, minister of commerce, made admirable speeches, broad in retrospect and outlook and fraternal in spirit, that of M. Millerand, the socialist, being especially notable for its social spirit, its emphasis on the solidarity of humanity, and the value of international expositions and congresses in binding men of varying races and economic attainments together in a rivalry which inspires and does not degrade. The condition of the interior of the buildings and of the exhibits as yet is such that it will probably be a month before one can, with any satisfaction, study the display of the world's handiwork assembled at the exposition.

The message from President McKinley cabled to President Loubet, offering the congratulations of the United States to France on the auspicious event, fitly and formally made known a national interest which has taken on other forms. The generosity of our Federal appropriations has given us a large and ornate national headquarters, with a staff of fine administrators. We have the largest number of exhibitors save France. But for the dilatoriness of French workmen all our exhibits would have been ready for display at the opening, and as it is our exhibitors are further advanced in this matter than those of any other country. We have three times the number of exhibitors that France had at the Chicago Fair of 1893, and if the juries do their work fairly we may confidently expect to see many of the highest awards come our way.

The sobering effect of the exposition on French foreign policy just now is one of the interesting aspects of the exposition to be noted. While hostess of the nations France will not pick a quarrel with any one of them, and her jingoists, even the most blatant, are forced to keep still now that it is national policy to be mild as a cooing dove.

The South African War

The recall of General Gatacre to England is proof positive of the willingness of the war office to make some concession to the popular clamor for a thorough reorganization of the army and for a weeding out of incompetent commanders. The charges against General Methuen in letters from officers serving under him and from British and American correspondents have been severer than any charges made against Gatacre. But Methuen still is in active service. Reports now indicate that even Kitchener has been found wanting by Lord Roberts. Certain it is that at Paarderberg he let his troops be entrapped as snugly as ever Buller did his.

The British troops during the past week have driven off the Boer commandos with almost uniform success, and the tone of feeling in Great Britain is more confident of Roberts's ability to hold what he has gained until thoroughly equipped for the work ahead. Winston Churchill cables that the great *desideratum* now is fresh horses for the British. The coming of the winter season puts an end to the natural fodder for the Boer cavalry, and from this time on the British will have great advantage by reason of their larger supplies of fodder transported from the coast. The British have armed the Basutos and ordered them to fight, but only in self-defense in case Basutoland should be invaded by the Boer. Wepener, the town near Basutoland, seems to have warded off the Boer attack and to still be in British hands.

A Warning from Milner

Sir Alfred Milner has let it be known in Great Britain that the influx of visitors to the seat of war, the advent of officers' wives, etc., are detrimental to British interests in South Africa and as well a matter of much risk and inconvenience both to the visitors and the army officials. To this end he urges all to stay away from Africa unless imperatively called there. Addressing a deputation of clergymen in Cape Town last week, the same high official said:

> "Never again" must be the motto of all thinking and humane men, but not from lust of conquest or of a desire to trample on the gallant, if misguided. There must be no compromise or patchwork in the settlement, and no opportunity for misunderstanding, intrigue, the revival of impossible ambitions or the accumulation of enormous armaments. The British will no longer tolerate dissimilar and antagonistic political systems in a country which nature and history have declared to be one.

Here we have the highest representative of the empire in South Africa outlining to the clergy of the Cape in substance what he no doubt will suggest to the imperial government when the conflict is over. It is a policy which will meet with a practically unanimous support in Great Britain and an absolutely unanimous one in the colonies. The formal organization of a Liberal Imperial Council Society in England last week, which will support Lord Rosebery and Sir Edward Grey in their attempt to save the Liberal party from committing itself hopelessly against the expansion movement of the empire, is a sign of the times, revealing the dissensions of the Liberal party. But, for all that, there is practical unanimity in the British determination to fight on and to make all such conflicts in the future forever impossible.

The consent of Portugal to the British use of the railway which runs from Beira on the Indian Ocean through to Mashonaland and on the way to Rhodesia, over which men, arms and supplies for the British are now going which will be used in thwarting the Boers' intentions should they desire to trek northward, has stirred up the other Powers of Europe somewhat, and given the Transvaal just reason for charging Portugal with having violated neutrality. But British gold and British power stand back of Portugal, and this frank admission by her that she is in league with Great Britain is taken to confirm the reports current in

Europe for more than a year that Great Britain and Germany have an understanding with Portugal which sooner or later will fill the Portuguese coffers, end Portuguese colonization in Africa, and give Germany and Great Britain coveted portions of African territory.

Australian Federation

During the past fortnight representatives of the Australian colonies and the British Colonial Office have been going carefully over the details of the organic law adopted by the Australian colonies for their guidance as a federation. New Zealand and West Australia, not parties to the compact, have endeavored to throw obstacles in the way of the ratification by the British officials, but have failed. Serious differences of opinion have arisen, however, as to the wisdom of the clause of the constitution which reads, "No appeal shall be permitted in any matter involving the interpretation of this constitution, or of the constitution of a state, unless the public interests of some part of her Majesty's dominions other than the commonwealth or a state are involved." As the Australian delegates came simply to interpret and explain the constitution and lack the slightest power to accept any amendments, and as the British government will scarcely care to force the states to another referendum, even on so important a matter, it is not likely that the deadlock will continue long, and it is suggested that a supplementary agreement may remedy the difficulty which the kingdom sees lurking in the clause. Unless this and other matters prove more serious than is anticipated, the sanctioning of the confederation and its constitution by the British Parliament will occur within a few weeks and a new nation be born in the South Pacific.

NOTES

Secretary of the Navy Long consents to be a candidate for the Republican nomination of vice-president of the United States.

Ex-President Cleveland, lecturing to the students of Princeton University on The Independence of the Executive, has shown to what good uses an ex president can devote his leisure and his memories. The lectures will appear as articles in the June and July issues of *The Atlantic*.

The Senate took significant action last week by passing without division a bill authorizing governmental construction and ownership of a Pacific cable, the first section to extend to Honolulu. There is no question but that the navy can supervise the construction and maintenance of this much needed national nerve much to the advantage of all concerned, chiefly the taxpayers and the military arm of the Government.

Ex-United States Minister to China, Hon. Charles Denby, at a banquet in his honor in Indiana last week, is reported as crediting the American missionaries in China with having made possible "the open door" agreement, recently negotiated by Secretary of State Hay. Reports from Berlin tell of most valuable aid rendered to German administrators in the Cameroons by American missionaries acting as mediators between the irate native chiefs and the German colonial officials.

Baroness Bertha von Suttner recently wrote to Sienkiewicz, the Polish novelist, urging him to join in a protest against the British use of force in South Africa. He wrote in reply, intimating that she would better turn her attention toward Poland and lands nearer home suffering from the tyranny of Russia and Prussia. When continental Europe, he said, can show a statesman as altruistic as Gladstone, and a national policy as beneficent as England's has been in the main, then it will be in a position to throw stones at England.

A strike of Italian workmen on the new dam in the Croton watershed, Westchester Co., N. Y., became so threatening last week that the sheriff called on the state for aid, and several companies of militia were sent to maintain order while the contractors endeavored to supply and set at work men to take the places of the strikers. The latter insist that they were underpaid, which probably is the fact; but in forbidding others to take their places, and threatening violence to such and to the property of the state, they of necessity called forth summary action by the authorities.

A lesson from history: Zachary Taylor, a military hero, allowed himself to be cajoled into accepting a presidential nomination. He was elected, and after disillusioning experiences with astute politicans and after carrying the burdens and perplexities of his office, when about to die expressed his regret that he ever was seduced into an executive career. Gen. W. T. Sherman likewise was courted by designing men who wished him to accept a nomination for the presidency. He refused; said that he had earned a rest with honor, and that only those schooled in the practices of civil life should be elevated to the post of president.

The Maine State Republican Convention met last week, elected delegates to the National Convention and formulated a platform which is interesting to study in view of the independence of Congressman Littlefield and the impending national election. The Pine Tree State Republicans stand by Mr. Littlefield in his assertion of the right to think for himself. They indorse the administration of President McKinley. They affirm respecting the Philippines that,

> While any part of the inhabitants of our outlying islands are resisting the authority of the United States, it is the duty of the Government to suppress such insurrection and establish peace and order. The American flag stands as a guarantee of "life, liberty and the pursuit of happiness." No people have ever come under its protection save to their betterment, and Congress may be safely depended upon to secure to all who accept its sovereignty the blessings of a just government and a progressive civilization.

In Brief

If persons seeking for interesting and helpful material on foreign missions will take note of this issue of *The Congregationalist* they will be likely to save themselves hereafter much expenditure of effort and research. We have never sent out an issue containing such ample and thorough accounts of the actual status of the foreign missionary movement throughout the world, and we doubt whether any volume extant contains so useful a treatment of the great subject as is found in this series of papers. The articles prepared by experts are not mere statistical reviews, but are picturesque, as well as philosophical, *résumés* of the actual advance of the kingdom of God in the nations of the earth. Those who desire extra copies of this issue should order early, as the edition is limited.

All alchemies are discredited, except that which transmutes the iron of disappointment into the gold of character.

Dr. Edward Everett Hale's book, A Man Without a Country, if translated into Spanish might have a large sale in Porto Rico.

The excellent governor of Massachusetts, W. Murray Crane, gave a reception to the members of the legislature last week at his temporary residence in Boston, and there was not a drop of alcoholic liquid refreshment to be had. Governor Crane has the same policy for Boston as for Dalton.

Any persons attending the Ecumenical Missionary Conference in New York, which opens next Saturday, can purchase railroad tickets for one and one-third fare both ways. When buying tickets to New York certificates should be asked for, which may be had any time after April 18, and certificates for reduced fare returning are good till May 4.

Miss Helen Gould received 1,308 requests for aid last week, the beggars desiring a sum total of $1,500,000 There were forty-three requests to aid churches, thirty-four requests to aid religious and charitable institutions, and one for the wherewithal to purchase a church organ. Uneasy lies the heart whose owner has a fat bank account.

The emperor of Austria last Thursday washed the feet of twelve aged men, then served them with a dinner and sent them away with money in their purses. The imperial archdukes assisted in the ceremony, which is an annual event at the Austrian court and a reminder that earthly royalty should not be above the service which Christ rendered to his disciples.

The destruction by fire of the historic edifice of the First (Unitarian) Church, Concord, Mass., last week is to be deplored. It stood on the site of the famous church edifice in which the first provincial Congress was held in 1770; it had within it many of the timbers of the first edifice, and within its own walls had worshiped most of the noted citizens of Concord of this century.

The tablet recently erected to the memory of Rev. Dr. John Hall in the Fifth Avenue Presbyterian Church, New York, after commemorating his long ministry there and his death, bears this inscription, "There remaineth therefore a rest to the people of God." In view of the dissensions which so long disturbed the church, it seems as though the party opposed to the pastor must have put undue emphasis on the "therefore."

The liberal congress of religions, which meets next week at the First Church, Boston, presents attractive features which will interest popular audiences. Especially inviting is the program for Friday evening, April 27, when the Universalist, Congregational, Unitarian and Episcopal churches will state what each denomination cares for most. It is expected that Dr. Hirsch, the Jewish rabbi, will preside at this session and make the closing address.

The readiness with which some people change their religion in these end of the century days is well illustrated in the case of Mrs. Dewey, wife of the Admiral. She was born and brought up in a Presbyterian home. She first joined the Episcopal Church. She then for a time dabbled in theosophy. She then was announced as a convert to the Roman Catholic fold, and was married to the Admiral by a Roman Catholic priest. She is now back in the Protestant Episcopal Church worshiping with her husband, and has become a patroness of the Washington Episcopal cathedral project.

A bright student in a New England college made a wager recently that he would write a poem and have it published in the college magazine which should be absolutely devoid of meaning or sense. The poem was accepted, given the place of honor in the next issue and received great praise—until it was seen to be mere jargon and verbiage. But why should this have made such a sensation? Every newspaper receives at this season of the year numerous contributions in verse, any one of

which would win a first prize for utter inanity and emptiness. A correspondent says something cleverly apropos in a private letter: "Sometimes I find an *acrostic* handy when my muse is inclined to be wordy, for then I have to stop when I reach the last word!"

Serious misfortune seems to have come to the party of excursionists who sailed from Boston on the steamship New England for Egypt and the Holy Land about two months ago. Rev. Dr. A. Z. Conrad of Worcester and several other clergymen were in the party, which numbered more than 500. Several members have died, one of them a Baptist minister. A number have had smallpox, and the ship sailed away without notice from Naples, leaving a large part of the company behind. Some 150 or more are on their way home. Serious dangers to comfort, health and life are inseparable from journeying with so large a company into countries where contagious diseases always lurk, and where hotel accommodations are necessarily inadequate for so many tourists coming together.

Having visited many of the churches and Congregational Clubs in the East in the interests both of the American Board and of a general forward movement in missions, President Capen now plans to spend a little time in the Interior. This week will be a busy one for him, as the following itinerary shows:

Monday, April 16, Chicago Ministers' Meeting; evening, Congregational Club.
Tuesday, 17th. Beloit College.
Wednesday, 18th. Minnesota Congregational Club, Minneapolis.
Friday, 20th. Woman's Board of the Interior and Chicago Theological Seminary.
Sunday evening, 22d. Oberlin.
Monday, 23d. Cleveland Congregational Club.

The reports that come from New York of the success that Rev. M. D. Babcock is having in the Brick Church and the expressions of delight of those who heard him during his recent brief sojourn at Harvard University all indicate that he is an unusual preacher. His conception of his own and his fellow clergymen's functions in the life of today, as expressed in a frank letter to a Harvard student, who was impressed by his message, is worth noting. He says:

This age of specialties has shattered and scattered the lonely distinction of the parson —the person *par excellence*, the authority in the old community. Other men outrank him in logic, mathematics, language, philosophy, history, etc. His particular business is vitalizing, driving into Christians the conception Christ had of the kingdom—the reign of God in the human life.

He says nothing about those outside the church. Why?

Pencilings

BY A PERIPATETIC

I heard Mr. L. D. Wishard set forth the claims of "The Forward Movement" the other night, and I am convinced anew that he is the king of "promoters," to use a word now quite common in the world of finance. But there is no "watering of stock" in the company in which he is interested, and the "promoter's" commission is not large. What it means to the American Board to have a man who has seen as much of the world as he has, who has studied Christian missions in all lands, who has never lost his touch with Christian youth, who seems no older now than when I first heard him, sixteen years ago, at a college Y. M. C. A. convention, who knows how to put a plea for financial aid to a busy business man in a businesslike, thought-arresting, conscience-stirring way, is more than can be expressed in cold words. It is to be hoped that Mr. Wishard is intending some day to publish his reminiscences. His life has been extraordinarily full of opportunity to meet and know some of the salt of the earth, and to see the righteous great of all lands.

* * *

Prof. Charles Eliot Norton of Harvard University, in an address to the Graduates Club of that institution in October, 1898, said that if we went into the business of administering colonies "about all that would distinguish the man we sent to do the work from the ordinary citizen would be a yellow string around his neck." The precise meaning of this it is not my part to fathom, but presumably it meant that the uniform of the man and not his ability to fill the office would be his chief distinguishing feature when compared either with those whom he governed, or those whom he represented—the citizens of the United States. I have not seen Professor Norton at any of the several candid talks which Mr. Alexis Frye, a Harvard graduate, has been giving in the vicinity of Boston during the past ten days. But I sincerely hope that he has heard him, and that he exempts Mr. Frye from his contempt. To my mind, the work that Mr. Frye has done in Cuba since being placed in charge of its common school system, in December, 1899, and the work he plans to do next summer in transporting 1,450 of the Cuban school teachers to the United States, and in giving them opportunity to study at Harvard University and to visit Boston, Concord, Lexington, New York and Chicago, far transcends in its imaginative value, in its administrative skill and in its essential patriotism all that some professors of æsthetics in this country and some Neo Greeks among us have ever done for humanity in general or their country in particular.

* * *

I envy not the soul of the man who, as he hears Mr. Frye tell the story of his labors, can refrain from admiration and hero-worship of the most intense sort and a profounder faith in the essential goodness of humanity, Latin as well as Saxon. Lithe in body, with an admirably shaped head, an open, honest, firm and finely chiseled face, modest in demeanor, trustful of men and thus calling out all the good there is in them, an expert in pedagogics, resourceful as an administrator, calm and unresentful under abuse due to misunderstanding, and full of charity for former enemies when they are disarmed and he is victorious, wealthy and above the temptations of impecuniosity even had he no high sense of honor, entirely in the confidence of his superiors, Secretary of War Root and Governor-general Wood, and with them standing

MR. ALEXIS E. FRYE

squarely by the ideal of a free Cuba, if only for a day, in order that our national honor may be kept inviolate, it is difficult to conceive how a nobler human instrument to do so noble a work as has already been done and still remains to be done could have been selected to represent the intelligent, liberty-loving, faith keeping portion of the American public. And the way in which Harvard University, its president, professors, students and alumni are throwing themselves into the work of carrying out the plans conceived by Mr. Frye and General Wood is one of the fairest—if not the most splendid—chapter in the history of that institution.

John Wesley Churchill

Andover Seminary was bereaved of one of the best beloved men ever connected with it when Professor Churchill died on Good Friday, April 13. For nearly forty years he has been a familiar and welcome personage on Andover Hill. In Phillips Academy he prepared for college; then after his four years at Harvard he returned in the autumn of 1865 to spend his life as a member of the seminary.

PROF. J. W. CHURCHILL

The day he graduated, in 1868, he was made Jones professor of pulpit oratory and studied in Europe the most of the following year. He had already gained some fame as an elocutionist, and his services were soon in demand as a public reader. With mobile and expressive features and an excellent voice under perfect control he was at home in comedy and tragedy, in rendering prose and poetry. He had an extensive *repertoire*, his name came to be familiar in programs of choicest literary entertainments, and in his own specialties he had few equals in this country.

But his best service was given to the training of successive classes of theological students in pulpit oratory. He became, as years went by, the personal friend of hundreds of young ministers, counseling them, not only concerning their pulpit delivery, but their religious beliefs and plans for usefulness in their calling.

His attainments as an elocutionist were so great that for some years few thought of him as a preacher. But he steadily gained in power as a thinker and a teacher of religious truth till he came to be regarded as one of the strong men among Congregational ministers. His appointment to the Bartlett professorship of homiletics and pastoral theology in 1896 would hardly have been anticipated by those who knew him in his first years of public life, but he filled with credit and dignity the chair which before had been occupied by Park and Phelps and Tucker. No seminary professor for many years has been more popular than he. In the religious, social, political and general life of the town he will be greatly missed.

The usefulness of Professor Churchill was by no means limited to the theological seminary. He had been instructor in elocution for a generation in Phillips and Abbot Academies. He had taught for several terms in Dartmouth, Amherst, Smith, Wellesley and Holyoke Colleges and Brown University, and for the last ten years in Harvard Divinity School. He had aided in educating thousands of young men and women and made a multitude of them his personal friends.

Professor Churchill was born in Fairlee, Vt. May 26, 1839. His wife, a sister of Dr. Donald, rector of Trinity Church, Boston, survives him with two sons.

The funeral services last Monday afternoon, at the seminary chapel, were very touching. The church was completely filled, representatives of the three institutions with which he

had so long been connected and many alumni of the seminary, and Dr. George A. Gordon, Dr. Merriman, Presidents Tucker and Harris and many other well known educators and ministers being present. Dr. McKenzie of the board of trustees conducted the service, which was one of great simplicity and tenderness. The organ music, as the processional, "Lead, kindly light," and the hymns sung, "Peace, perfect peace," and "Abide with me," recalled to all the voice which in that place had so often read them At the burial in the "God's acre," where so many of the teachers of the past are laid—in sight of Professor Churchill's native New Hampshire hills—Principal Bancroft read the commitment service and Tennyson's Crossing the Bar, which the professor had himself often read on similar occasions. His brother-in-law, Dr. Donald, of Trinity Church led the prayers at the residence.

Professor King as an Apostle of the New Evangelism

By the courtesy of Dr. Boynton and the First Church, the Congregational churches of Detroit have participated in a common service on the evenings of Holy Week. Prof. Henry C. King of Oberlin Theological Seminary has given five addresses on The Conditions of a Deepening Acquaintance with God, which have been chastening and stimulating, and made a deep impression upon all serious and thoughtful minds. Sub topics were as follows: The Meaning of Christ, The Basis of the Divine Friendship, The New Covenant with God, The Farthest Reach of the Divine Seeking. With no appeal whatever to sensuous emotion, delightfully free from stock phrases, lucid, direct, simple and sincere, these addresses have presented the modern thought about God as manifested in Jesus Christ in a way to win attention and sympathy. They have blended rationality, naturalness and spirituality to an unusual degree. Dr. King makes the acquaintance and friendship with God real by humanizing it, drawing upon the analogies and illustrations of the deepest human friendships, and making his hearers feel that the true religion is an integral part of real life, rather than an experience apart from the common round, or alien to the rational and natural exercise of human faculties. The God he portrays is the God revealed in the actual life and thought and experience of Jesus; the basis of acquaintance with him is a reciprocal self-giving and a community of interests; and the farthest reach of the divine seeking is the self-sacrifice portrayed in the culmination of the career of Jesus, which gives us also the measure of our devotion to the spiritual kingdom and the welfare of men.

This series of addresses has illustrated admirably what the "new evangelism" needs to be, and how, abandoning all meretricious and stage effects, it will get down to the real heart of life and appeal to the deepest instincts of every thoughtful soul. The fear that the disuse of certain forms of appeal which have long characterized such preaching will make it impotent is groundless, for it has a basis in reality far beyond the common method, and gets a corresponding grasp on the motives that lie deepest and are really the strongest in the human soul. The only essential requisite, and it is indeed an exacting one, is that the preacher shall have clarified his thought by arduous effort, and shall know in his own experience the transforming truth he teaches. It is this quality which has made these addresses striking and penetrating. It opens a fascinating field for the practical application of the ripest thought of our own time, and promises results, not to be determined or measured by statistics, but by the less visible yet more permanent dynamics of spiritual life. It is one of the best marks of the constructive period toward which we are moving.

H. P. DE F.

Chicago and the Interior

Dr. Fox's Anniversary

It is not often that a young man undertakes a more difficult service than did Rev. D. F. Fox, D. D., of the California Avenue Church eight years ago. Situated in a growing neighborhood but worshiping in a basement, with little wealth in the congregation and a pressing demand for more convenient quarters, the church presented problems of the most serious kind. As years passed on the courage of the people grew. Small sums steadily contributed for the completion of the edifice made a large aggregate. The house was completed, dedicated and filled at once with an enthusiastic audience. Best of all, the spiritual life deepened. No communions passed without additions on confession of faith. In numbers the church is now among the largest in the city, and its pastor, though settled April 2, 1892, is, next to Drs. Goodwin and Noble, the oldest in our fellowship. Hundreds thronged the parlors at the reception given him and his wife at the beginning of their ninth year of service. If removals and deaths have weakened some of the older churches, it is gratifying to know that their losses are more than offset by the steady and sometimes rapid growth of the missions which they founded.

Another prosperous church is the North of Englewood, Rev. Charles Reynolds, pastor. For years it has met in a basement, waiting to get money with which to complete the edifice. The Sunday school and the audiences at the church services crowd the present quarters uncomfortably. The membership is 292, but expenses have been kept at about $2,000 a year. Of the $7,000 needed to finish the house, more than $5,000 have been pledged. In the meanwhile, contributions have been regularly made to all our benevolent objects.

A Step Forward

The South Church has long denied itself an organ in order that it might have the more money for its mission and for benevolence. The time seems to have come to provide for itself. The result of a recent appeal to the church and congregation by the pastor, Rev. W. B. Thorpe, brought subscriptions aggregating more than $2,000 which, added to funds in hand, warrant a contract for an instrument costing not less than $4,500. Notwithstanding the large number placed on an absentee list, the membership is 666. The average attendance at the mission school is over 200. No church in the city has suffered more from the death of prominent people, yet its growth has not been checked nor its strength seriously diminished.

The Present Standstill in Church Growth

Assuming that the reports of the various denominations are substantially correct, Dr. J. C. Armstrong read a paper at the Ministers' Meeting, April 9, which considered the causes of diminished interest and suggested remedies. Among them is a simpler, more earnest presentation of the gospel as the only means of salvation. The paper made a deep impression. Brethren who spoke insisted with different degrees of emphasis upon the causes which have brought about this decline in religious interest, but agreed that this interest will be revived when men are convinced that they are sinners and can be saved only through personal acceptance of Jesus Christ. Ministers who select sensational topics, or discuss the affairs of the day to the exclusion of vital themes, received little sympathy. The meeting was favored with an all too brief address from the veteran missionary, Rev. O. H. Gulick of Honolulu, who described his work there among the Chinese and the Japanese.

Municipal Government

The elections last week have given Chicago a better common council than it has had for years. The Republicans, who are forty-two to twenty-eight Democrats, have formed the committees, giving themselves fourteen out of twenty six chairmanships. It was hoped that the organization would be entirely unpartisan. But with Democrats at the head of two extra committees appointed by the mayor honors will be equally divided. So far as one can judge at present, the chairmen of the committees have been chosen for their ability and integrity. Weak men have been placed where they can do the least harm. Republicans claim that the organization is non-partisan. It is unfortunate, even if the results had been the same, that the Democrats declined to cooperate with the Republicans in making up the slate save on conditions which would have placed the control of the council in their hands, or that even in these circumstances advantage was taken of a party majority. More and more the people are voting for the best men, irrespective of party. It looks as if there would be small chance for bribery in the present council, or for the passage of any acts which will injure the city.

The Labor Problem

Warfare has been going on in Chicago for some time between the contractors or employers of labor and laborers. There is no prospect of a speedy agreement between the contending parties. Undoubtedly there is wrong on both sides. Contractors say that present conditions are unendurable. They do not refuse to recognize the unions, or to pay the price demanded, or to grant an eight-hour day. They do demand that the foremen on their jobs shall represent them, and not be subject to the walking delegate; that they shall have the privilege of hiring and discharging whom they please, of using machinery where that is profitable, and of buying material wherever they can buy it to best advantage. To carpenters, plumbers, etc., they pay $4 for eight hours' labor, with half as much more for over-time, and twice as much for Sundays and holidays. The real source of the trouble is not with the union men, but with the leaders of the Building Trades' Council, a kind of union of unions, whose managers have issued an ultimatum to the contractors which the latter refuse to accept. Were they to accept it, they say, they might as well go out of business. They could not be permitted to purchase material save of firms approved by the council, employ non-union men, or more men on a single job than the walking delegate permits, or require a man to do any more work a day than the council allows. At present the contractors are finishing their jobs with non-union help. They have had no difficulty in securing it. Nor has there been any serious difficulty in protecting it. In some instances contractors themselves have aided each other in doing work which called for the highest skill.

Building operations in the city have almost ceased. Manufacturing corporations are considering the question of removal. The city of Aurora, which claims to be free from these labor difficulties, is offering large inducements to settle there. Certainly it would be for the interest both of laborers and contractors to be in a city where there is no interference from outside parties or self-appointed officials, and where the friendship which ought to exist and so often does exist between them shall not be broken. Nearly always the contractor has himself been a laborer, and in many instances has only just begun business for himself. Enmity between himself and his former associates is unnatural, and unless created by those who have no real interest in labor would never exist.

April 14. FRANKLIN.

"He was a man before he was a minister," was said of a deceased pastor who had been notably successful in his ministry. The words declared one great cause of his success. When professionalism overshadows manhood, there always is a loss.

Christ and the Centurion *

A PAINTING BY VERONESE

BY ESTELLE M. HURLL

On a marble paved terrace, surrounded by stately palaces, two groups of people encounter one another. They are in every way singularly contrasted. On the one hand is a company of plain men, apparently peasants, with thoughtful faces and earnest mien, forming a circle about one who is their leader. On the other hand is a richly attired military officer, accompanied by soldiers and servants, who wait upon him obsequiously. Yet the usual order of worldly precedence is here reversed, for it is the latter group which does honor to the former. The officer kneels on the pavement, with bared head, in the attitude of one asking a boon. The fine old warrior's face is seamed with wrinkles, and a long gray beard sweeps his breast. His is a face to command respect. Just now the expression is of earnest humility. Rich and powerful as he is, there is some desire of his heart unfulfilled.

CHRIST AND THE CENTURION (*Veronese*)
(*Parallel with the International Sunday School Lesson for April 22*)

The leader of the peasant company has come forward and stands on a marble step, receiving the suppliant with a gracious air of one bestowing a favor. His refined face is seen in a delicately cut profile. He has the high forehead of a thinker, the gentle expression of a dreamer. A mystic light shines about his hair.

The officer's gesture seems to refer in some explanatory way to his soldiers, as if he said, "You, too, have forces at your command," and this action appears to arouse a gentle surprise in the listener. The two men face each other in sharp opposition of character. Yet there is a subtle understanding between them. Power recognizes power in diverse forms and calls out mutual respect.

Our illustration is reproduced from one of the several paintings of the subject attributed to Veronese, the original authentic picture probably being that of the Madrid Gallery. The qualities of two schools of art are united in this painter. Born in Verona, he always retained much of the fresh naturalness which belongs to the provincial point of view. Passing most of his life in Venice, he shared the Venetian enthusiasm for pomp and magnificence of display. Hence his work shows a "singularly happy combination of ceremony and splendor with an almost childlike naturalness of feeling" [Berenson].

We can readily find both these elements in the picture of Christ and the Centurion. The interpretation of character and attitude in the two central figures is simple and natural. At the same time, the dress of the centurion and his military guard is made as brilliant and effective as possible. The chain and sword of the officer, the gleaming helmets of the soldiers, their tall spears, the splendid horse in the rear—all make up the pictorial pageant Veronese so delighted in. The setting is Venetian in style, but Christ and his disciples are arrayed in the simple, classical drapery which, belonging to no special country or era, is always appropriate and dignified.

* The fifth article in the series Life of Christ in Great Works of Art.

A man died poor recently in St. Louis who paid off $1,500,000 of indebtedness, for which he became responsible by signing the notes of a friend who basely betrayed his trust and that of other men. He refused to crawl out through legal loopholes and preferred honor and toil to comfort and ease. Not long ago in Chicago a stock broker of that city paid in $40,000 of indebtedness incurred by his father, who died insolvent about twenty years ago, when the broker was a boy of eight. All the claims had been outlawed, and most of the creditors had died or passed into obscurity. The son hunted out those creditors who lived, paid their claims in full, and now has the satisfaction of knowing that his family honor is once more spotless, even from the tarnish of indebtedness, due, not to wickedness, but to misfortune. It is pleasant to read of such incidents. They offset such statements as this from the *Interior*: "History never saw a people so mad for the possession of money as we are. . . . What is the objective of this tremendous struggle and conflict, what the ideal, if it be not luxury, idleness and selfish indulgence?"

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 29–May 5. What Is God's Due? Luke 20: 19-26.

God's claim on us is not that of helplessness as in the case of an infant, or of poverty, like the appeal of one who has not where to lay his head. From one point of view it seems presumptuous to think that mortals can add to God's infinite possessions. The hardest task in connection with Christmas giving is to find presents for those who have a superabundance of good things. Yet the fact that all through the ages men have believed that God, not only had a claim upon them, but wanted something from their hands, shows that the universal human heart senses its obligation to the divine Being. In Catholic countries one often sees by wayside shrines flowers, wreaths, trinkets or other votive offerings that represent this recognition of God's just dues. The purer Christian idea about the matter, the idea into which we are continually growing, is that all life may be made an offering to God, and that men may be consumed with the same passion which swayed Christ when he said, "My meat and drink is to do the will of my Father which is in heaven."

Few of us attain at once to this ideal, and we need to regard certain specific claims of God upon our daily life, just because he is God. First of all he deserves our confidence. We owe him our unswerving trust. As a matter of fact we fail to leave the issue of many events in his hands. We worry needlessly. We practically doubt his power and his goodness. Nothing steadies life so much, makes it calm in the midst of great pressure and fear, as the thought that God is in his heaven, that this is a good world, and that our life moves on to happy issues. "I am persuaded," says the apostle, "that he is able to guard that which I have committed unto him."

God deserves, just because he is God, the best that is in us. We are ready enough to give him the margins of our life, the energy remaining after we have given ourselves unsparingly to business or pleasure, a grudging hour or two on Sunday, a special thought on Christmas or Easter Day. The Jews had the right idea when they brought the best of their flocks and their first fruits to the altar. What is the best talent we possess, the best purpose that has ever come to us? Let us study ourselves to find out and then give them to God.

"I will not offer to my God that which costs me nothing," said a worshiper in ancient time. And until the element of sacrifice enters into our offering to God we come short of the Christian ideal. Look over your actions at the close of a day and see if there be one single exertion that represents true subordination of your own desires and interests to the welfare of some one else. If you cannot find one, then God has been defrauded of his rightful due. He who gave to the world in his Son not only his best gift, but the one which cost him most, expects from us a sacrificial response.

Peter Doe—not the legal dummy whose name figures in typical legal formulæ, but a young New Orleans carpenter—deliberately courted death last week to save the life of the little daughter of his employer. She was saved and he was killed, but not before he had time to inquire, though in great agony, whether the girl had escaped, and to express his joy that she was safe and sound.

India at the Closing of the Century*

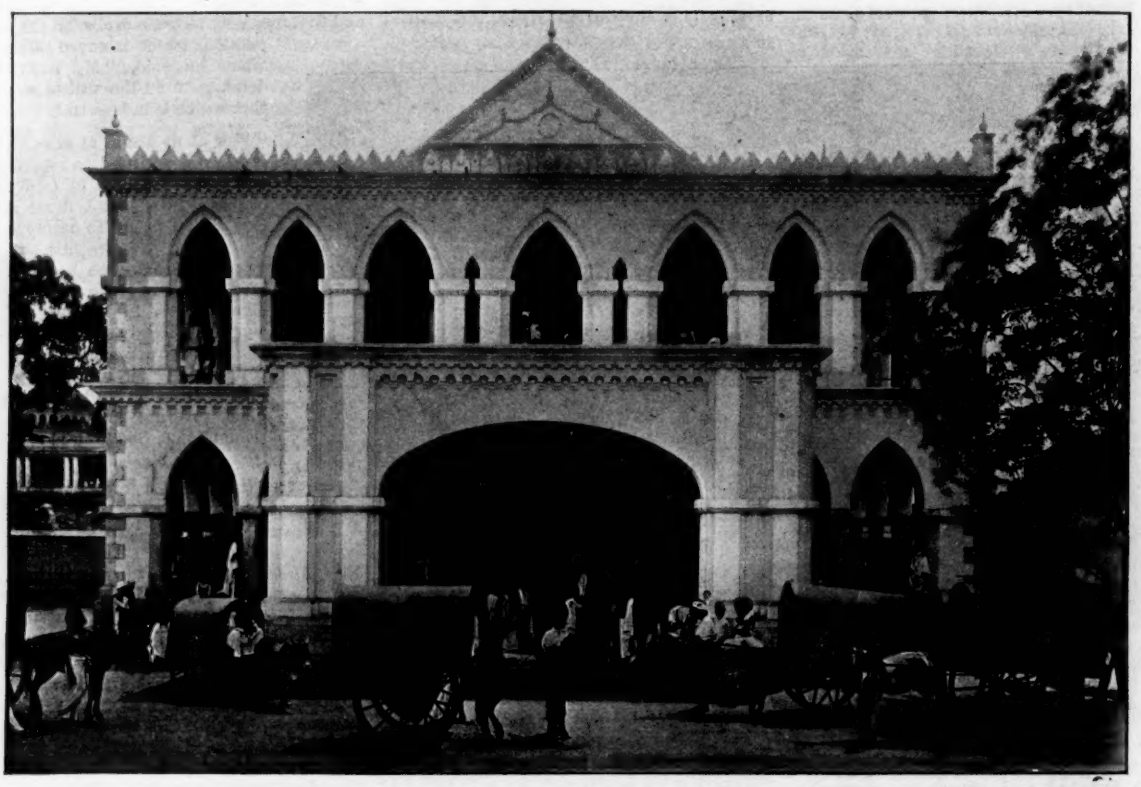
By Rev. Justin E. Abbott

Outside of one of the gates of Delhi stands a pillar of polished stone. On it is an inscription in a character and language long ago forgotten in India. It is one of the pillars of the great king Ashoka, 250 B. C. From that date begins the first authentic history of India from the standpoint of her own records. The Greek contact with India in the conquest of Alexander the Great in 327 B. C., the Persian contact in the sixth century B. C., and India's ancient literature in epic and other song, give us pictures from without and from within of this land of dream and marvels, and help to carry back her story into the dim past. But it soon becomes myth, and no one knows the borderland between the real and the unreal. From 250 B. C., however, her own records on rock and copperplate tell of dynasties that rose and fell. Scant historical material, it is true, for India has never had the historic instinct, but enough to reveal to us that safe behind her great northern barrier, whose snow-clad peaks reach to heaven, her development was in her own hands. Then came the period of Mohammedan influence, from the year 1000 A. D., when the hordes of barbarians under Mahmud of Ghuzni burst through the mountain passes of India's great wall and planted the banner of Islam on her great plains. English influence, gradually increasing, became firmly established at the beginning of this century, and the Mohammedan tutelage of 800 years now gave way to the Christian. One step further. For the first half of this century her tutors were the servants of the East Indian Company—Christian in name, hardly Christian in character—and then, through the dark events of the mutiny of 1857, came her close political contact with England, but her closer contact with the moral and spiritual forces of the whole Christian world. Millenniums for self-development, eight centuries under Mohammedan tutelage, and a century of Christian influence—where does India stand today, as the century is drawing to its close?

To answer this question India must be divided into two parts—the lettered and the unlettered, her brain, her body; the one active and in living contact with the moral and spiritual forces of the Christian world, the other slow and sluggish, that must be helped before its elements can turn into the finer elements of the brain. Of the 300,000,000 of India the overwhelming majority belongs to this unlettered class, not unintelligent but unlettered, able to rise from the lower scale to the higher so far as intellectual ability is concerned, but to do this needing the helping hand to overcome for them the inertia of centuries, and to turn their faces to a wider horizon than that given by their little fields, and their narrow and dull village life.

That this unlettered class has not been affected as a class by contact with Western civilization is what would be expected, and is the fact. They may see and hear, but they do not think and act, and so their village life is just as it has been for millenniums, their houses as true to the old patterns as the nests of birds, the home life the same, the idolatry and superstitions the same, and the circle of thought no wider than in the centuries past. But what is true of this class as a class is not true of those individuals and communities in its midst whose hands have been taken hold of and lifted out of their lower condition into a higher. Hundreds of thousands have risen, and either occupy a middle place, or hold by right of intellectual attainment a place in the brain of the nation. This is one of the great works that the Christian missionary enterprise has done for India. It has taken hold of the boys' and girls' hands, and passed them upward through the primary school, high school and college, as opportunity and ability permitted, filling their minds from the very beginning with the stimulating power of Christian thought, which has changed them into individuals with a progressive spirit almost European in its type, and ready for all things new and good.

This movement of individuals from the unlettered class into the lettered is due almost entirely to missionary hand to hand effort. Boys, very rarely girls, from the unlettered class may attend government schools and learn to read, but there their progress ends, for there is no inner power from nature or religion that forces them to rise. The missionary has recognized this inability, given the helping hand and the stimulus of Christian thought; and it is to that Christian enterprise that India owes the transfer of hundreds of thousands of individuals from the unlettered to the lettered class, possessing now the inner power to work out their own higher possibilities.



THE MADURA MISSION HOSPITAL

*For the illustrations of this article, as well as for those accompanying the articles on China, Japan and Turkey, we are indebted to the courtesy of the *Missionary Herald* and *Life and Light*.

Passing now to the lettered class, the brain of the nation, we are in a new world. Here we find a great rush for education. Schools are crowded, be they government, missionary or private. They read and think; they see what the Christian world is doing, and in the press and on the platform discuss the relation of the world's problems to themselves. Formerly [the thinking class of India was the Brahman, but he enjoys that monopoly no longer. From all castes down to the most outcast there has been the upward movement of individuals or mass movements of the higher castes, and educated India is a mixture that represents the possibilities of India as a whole.

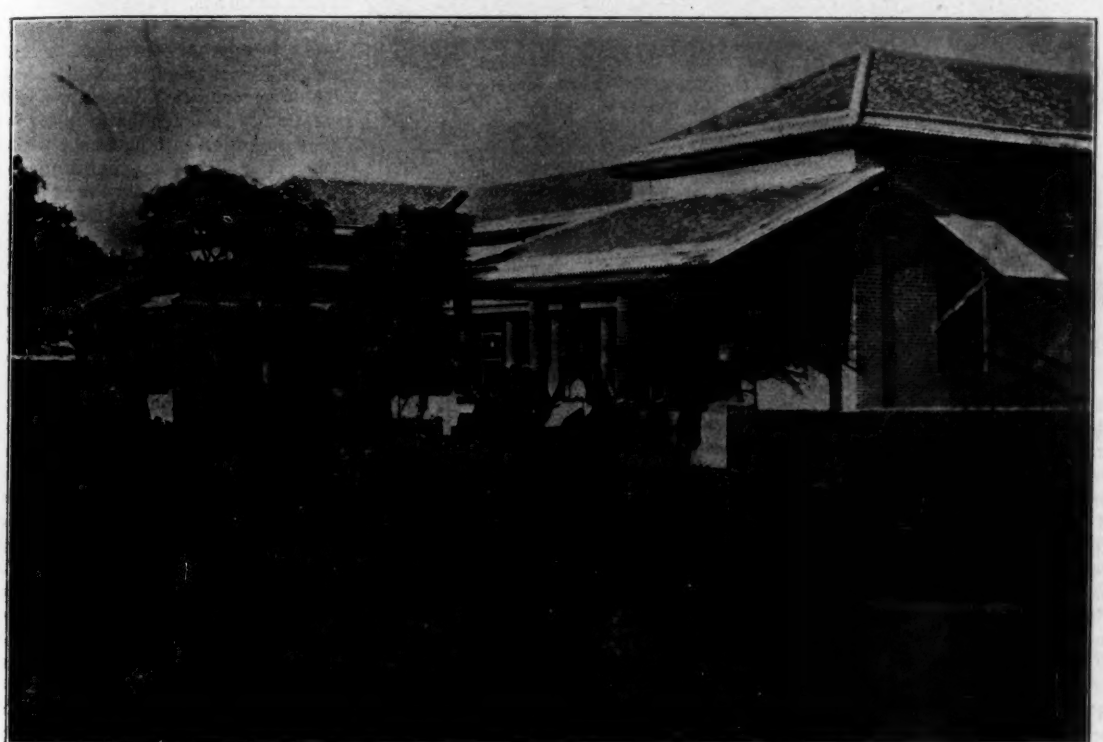
To understand the true significance of "educated India," the system of education must be known. The government system is the norm. Whatever else missionary and private schools may teach, on the secular side all conform to the government curriculum. For seven years in grammar and high school the English language holds precedence as a study, although instruction is given through the vernacular. In the college the medium of instruction is the English, all lectures and text-books are in English, and it is to Western thought that the college student turns for his inspiration and advance in life. A knowledge of English is at a great premium. On it depends success in life and the realizing of ambition.

But it means much more. Reading English books and periodicals brings the student in living touch with the problems of the West. He contrasts India with England and America, to him the greatest nations in the world. While the old Hindu literature has a place in his affections, he becomes rationalistic in his relation to it. He feels that it has no power to lift India to the position of other nations, and its principles do not fit into the new life of the nineteenth century. One has but to listen to the speeches on political and social platforms, and note allusions and quotations that are brought in for emphasis, to feel how thoroughly in seeking inspiration for her new life India has turned away from the old literature and finds it in Christ, in Paul, in Luther, in England's great men, in America's Washington and Lincoln. The religious, the social and political life are all feeling this new impulse, which reaches them not through one but many avenues.

For the great unlettered class the missionary is the great factor in the advance of the individual or community, but here all Christian influences share in India's new life. Missionary educational institutions, primary, high schools and colleges, the lifting hand to the individual, Christian literature, public and private preaching, and the more formal lectures, have their decided influence, but we are dealing now not with an inert mass, but a thinking people. They frequent libraries, they buy books, they are diligent readers of the daily and weekly press, and all the multiform influences that move us move them. As would therefore be expected, the progress of this thinking class is in the mass, change in public sentiment is universal, not individual merely, as in the unlettered class.

This change, happily, is along lines that are good and noble. The resolutions which are passed at the National Social Conference every Christmas week by delegates from all parts of India show the highwater mark of this progress. They include marriage reform, temperance, purity, female education, widow remarriage, intermarriage between subcastes, condition of child widows, elevation of the low castes, foreign travel and the like, all of which, so far as they go, have the hearty approval of Christian missionaries. The motive behind this progress is not consciously Christian, but in matter of fact it is Christian, and has its inspiration in Christianity, and whether historically this comes to them through "Paul or Apollos," it matters little. God is giving the increase, and the closing of the century shows that India's progress is along lines that commend it to the respect of the world.

Right here two characteristics of Hindu life and thought should be noted. The first is the peculiarity of their conservatism. There is no opposition to things new, because they are new or because they are foreign. It is a question of utility. Be it a railway or a postoffice, be it an educational system, be it an idea, social or religious, if it commends itself to them either from intrinsic merit or from experience, it is welcomed and used. It may take time for their eye to see its utility. Satisfied with their old life, and with nothing of our feverish haste for change, they are not constantly looking for new things to improve conditions of life, but, if they *do* see an advantage, such is the elasticity of Hinduism that the old can be put off like an ill-fitting garment, and the new adopted with its grace and comfort.



GIRLS' SCHOOL AT AHMEDNAGAR

The world must, therefore, be patient with India. The advanced reformer, who sees more quickly and clearly, would rush along, but he is held back by the orthodox, who do not see as he does. Hence we have in India the phenomenon of advanced sentiment but action lagging behind. Not stagnation, but the slow motion of a nation just waking out of her sleep of ages, and fearful of those revolutionary ideas whose effect she has not had time to estimate in their true value to herself.

The other principle is that India holds her own. Lift individuals or communities to a certain level of civilization and they hold it. They will bring their friends up to it. They themselves will not lapse. The thoughts and habits of their new life become now their fixed tradition. A son

Continued on page 570.

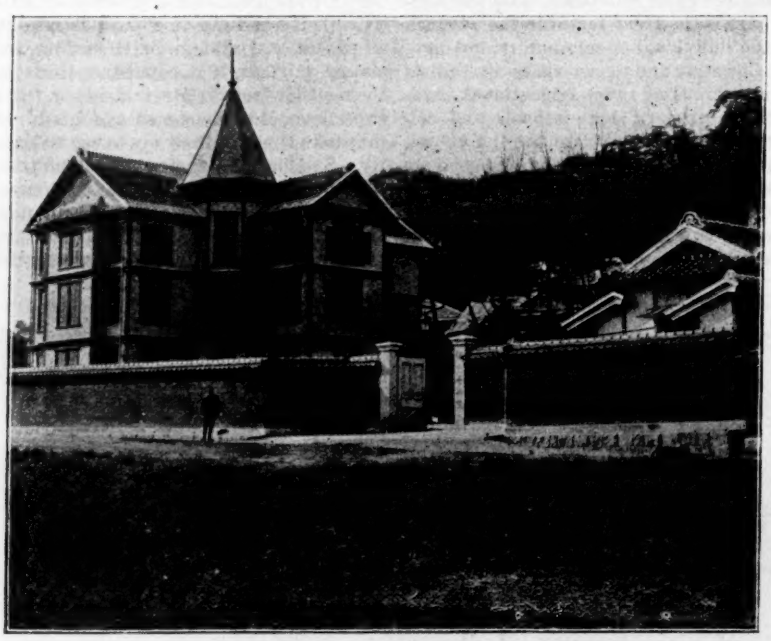
The Present Status of the Missionary Movement in Japan

By Rev. M. L. Gordon, D.D.

The modern missionary movement in Japan readily divides itself into a period of obscurity, a period of popularity, and a period of opposition and trial.

The treaty granting residence to foreigners was signed July 4, 1859, and before the close of the year representatives of three societies were on the ground. For nearly fifteen years, however, these devoted men and women and those who joined them later could work only in the most quiet, obscure, and personal ways; for the enmity to Christianity which from the end of the sixteenth century on had crucified some and banished many other Jesuit priests still existed in unabated force. Not only so; the surprising discovery in 1865 of Roman Catholic communities numbering thousands, which in the face of the most fiendish persecution had secretly maintained their existence for nearly 300 years, had led to a new outbreak from the baffled and infuriated government. New edicts were issued and a fresh relay of "spiritual bloodhounds" was put upon the tracks of the defenseless Christians. For the five years ending 1873 it is estimated that from 6,000 to 8,000 were torn from their families, deported to distant provinces, tortured and imprisoned, so that 2,000 died from the cruel treatment.

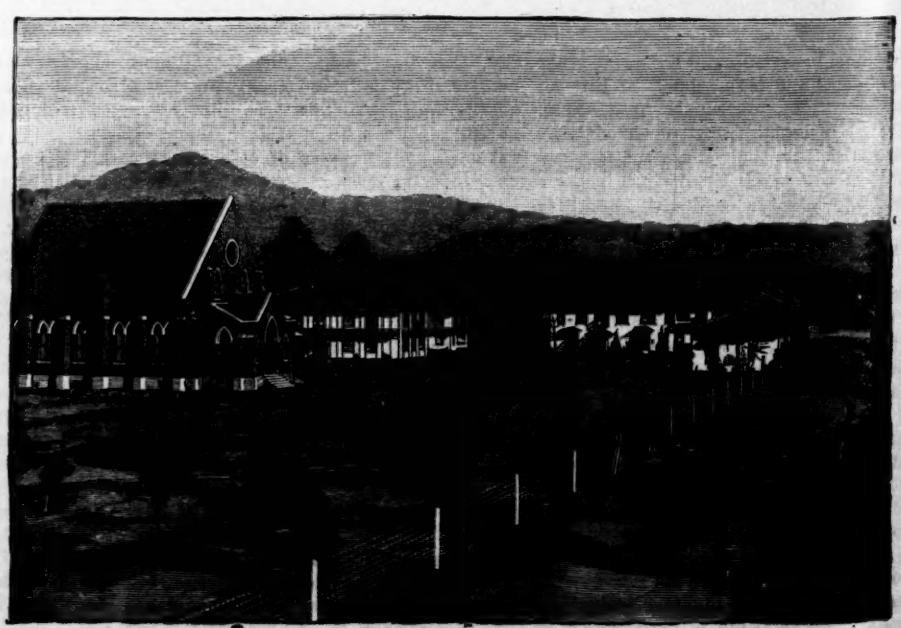
Remonstrances from foreign ministers were unavailing. "This government," said Prince Iwakura, in reply, "rests upon the theory that the mikado is *tenshi*, son of heaven, *i. e.*, Son of God. Christianity would bring in a second Son of God, therefore we will resist it as we would an invading army."



GATE, LODGE AND MUSIC BUILDING OF KOBE COLLEGE

Hence it was that down to 1872, when the writer's personal knowledge of the work began, there was not in the empire a single public preaching place. The period of obscurity had been diligently spent in language study, in the treatment of the sick, in the beginning of educational work, in personal evangelistic efforts, which had resulted a few months before in the formation of the first church of eleven members. But even this was not a public assembly; it met on a missionary's premises under the protection of the American flag.

The transition to the period of popularity was gradual and by no means simultaneous in all parts of the empire. It was a part of a great movement, greater than any one realized, by which Japan stretched out her hands for what she regarded the higher and better life of the Western world. Consciously and purposely it was more of a political, commercial and educational movement than a religious one, but the Spirit of God was alert to touch these inquiring, susceptible minds in a hundred ways. The missionary's pure life and uniform kindness gave force to his words; the teacher brought from abroad was awed into unwonted seriousness by the receptive attitude of his pupils; a commissioner to a European exposition, smitten by the sight of 250 translations of the New Testament, became a life-long follower of Jesus; Gladstone's word to the leader of Japan's Liberal party that there can be no true Liberalism divorced from the religion of Christ; the earnest exhortations of Bismarck and the old German emperor to another statesman to make the nation Christian as an essential to stability of government; Secretary Fish's declaration to Iwakura that Japan could get no recognition so long as she persecuted Christians—these are but a few of the many ways in which the era of popularity was ushered in. The state of things which followed is almost without parallel. Missionary schools were crowded with the sons and daughters of high and low. A missionary was called to lay the foundation of a national university and to be a general adviser to the government. Statesmen, men of wealth, governors and lower officials became the patrons of Christian schools and sometimes opened their houses for religious services. From all quarters came requests to hold meetings in schoolhouses and theaters. Audiences numbering several hundreds, sometimes 1,000 or 1,500, were readily got together, and they would listen to a succession of speakers through four or five hours, or even longer. "We have seen the power of God today!" was a frequent ejaculation. Witnesses of those scenes will never forget them. In every three years the church was doubled. The one little company of eleven in 1872 within a



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THE DOSHISHA, KYOTO, JAPAN

quarter of a century grew to 400 churches with a membership of 40,000.

These years of the appropriation and more or less thorough assimilation of the best of Western thought and life were the most momentous in the nation's history. This period, more than all others, was creative of New Japan. But reaction came, as was inevitable. The Conservatives were quick to seize upon the extravagances and excesses of the new movement as a reason for opposing the movement itself, adroit in representing the unchristian acts of Christian nations as the legitimate fruit of the teaching of Christ, and skillful in appealing to the patriotism and the passions of their people. Assassination was the fate of more than one "reformer." A morbid nationalism constantly transforming itself into hatred of foreigners became epidemic. Co-operation with missionaries, as with other foreigners, became impossible, and the schools so hopefully started on that basis a few years before were broken up. The pathway of the Japanese Christians was sown thick with thorns. Bowing before the imperial portraits was made a test of loyalty. Confession of Christ was often followed by loss of position in school or government office. Along with assertions of the moribund condition of evangelical Christianity in America and the untrustworthiness of the Bible, doubts of the fundamental teachings of Christ were taught, and distrust of their missionary teachers fostered in the minds of Japanese believers by liberals from other countries, and by Japanese who had studied abroad and now returned to astonish their people with a Christless Christianity. The flock of Christ was dazed and discouraged. Church attendance, Bible reading, pure and prayerful living, brotherly love, and evangelistic zeal received a chill—in the hearts of many ministers and laymen, the chill of death. The period of opposition had reached its culmination.

But the Shepherd had not forsaken his flock. Just as 1900 years ago the resurrection and Pentecost came to revive those whose life and hope seemed buried in his tomb, so in recent years the Lord has been with his own in Japan. Not by gigantic theater meetings, not by the patronage of the great or the plaudits of the public, not by large additions to the churches nor by revivals overwhelming all hearts with joy and power, but in the deepening of faith, in the clearer discernment of the gospel, independent of all accessories, as the power of God unto individual and national salvation, and the consequent quickening of the sense of responsibility for its promulgation has the Presence been most clearly manifest. "We never saw such an ardent desire for the salvation of the lost," writes a Baptist from Kyushu. "There was never better preaching and pastoral work," testifies a Methodist working in central Japan. Many similar expressions might easily be cited. It is this spirit in the ministry that gives greatest hope for the future.

There are thirty-three societies working in Japan, twenty-three of which are American. Of the remaining ten one-half are British. Four of the oldest have been there for forty years; one fourth have begun within the last decade. The Kumi-ai churches affiliated with the American Board, and the "Church of Christ," which bears the same relation to seven United Presbyterian societies, each reports a membership of over 10,000. The church which the four Episcopal societies have built up numbers 7,719; the six Methodist societies, which ought to work together, number, respectively: 5,200, 2,000, 840, 600, 356, 109. Four do not report converts; four report less than 100 each; five report numbers between 100 and 200—948 for the thirteen societies. Or we may tabulate results as follows:

	Kumi-ai Churches	*All Protestant Churches*
Organized Churches,	72	422
Self-supporting Churches,	33	80
Membership,	10,081	40,981
Adult Baptisms in 1897,	379	3,070
Ordained Ministers,	72	308
Unordained Ministers and Helpers,	36	725
Contributions in 1897 U. S. gold,	$11,630	$47,683

Roman Catholic Adherents, 58,427; Russo-Greek, 24,531.

Many government officials, especially those in educational circles, still do all in their power to hinder. The educational department's policy of the exclusion of all religion from the schools is really aimed at Christianity, and pupils are urged by teachers not to attend Christian services. It is clear, however, that this anti-religious policy does not have the approval of press and people. The government bill just sent into the Diet, recognizing Christianity as one of the religions of the empire, is another long step in advance. Of even greater significance is Marquis Ito's recent address, in which he says in almost so many words that the theory of a divine emperor (concerning which, as we have seen, Prince Iwakura had spoken so positively) must now be put aside once for all.

Meanwhile, the people's growing sense of need, for which the old religions offer no supply, is turning their minds towards the religion of Christ. Prevailing social corruption has produced general alarm. The fact that, despite the best efforts of the government, Japanese women of ill repute are found in nearly every port from Vancouver to Cairo is felt to be a national shame. No one regards the inherited religions, least of all Buddhism, whose priests are a byword for debauchery, as able to wipe out this national blot.

A BUILDING OF THE OKAYAMA ORPHANAGE

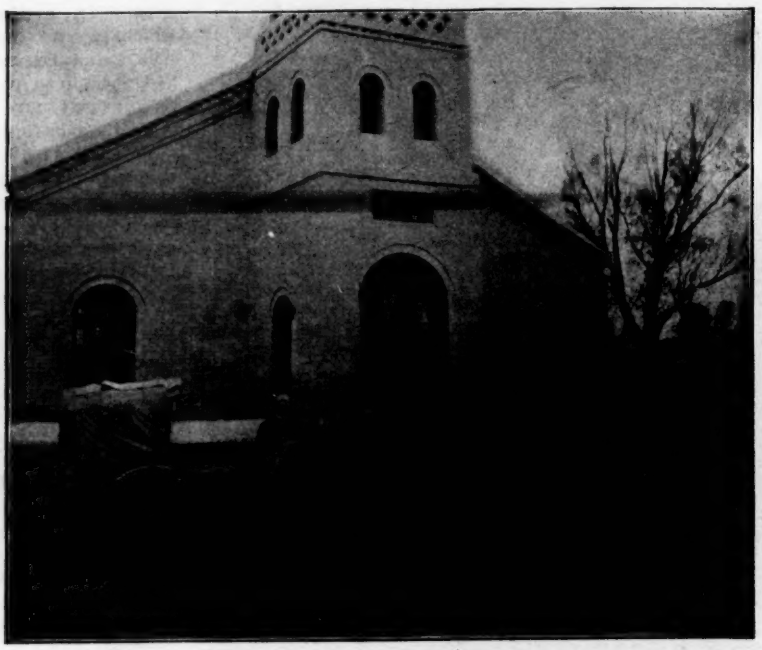
The effects of the religion of Christ upon the criminal and neglected classes have had a similar result. Mr. Tomeoka's work in prison, Mr. Hara's care for discharged prisoners and Mr. Ishii's orphanage, have attracted the attention of all classes. And so a quickened desire to hear is reported from all quarters. The sale of tracts is having a large increase, and that of books is greater still. The most recent and striking news is the phenomenally large sales of Scriptures on the cars and elsewhere. Missionaries are busy. Of the large number of societies engaged no one speaks of withdrawal; almost all, if not all, are planning for re enforcement.

"The truth is," says Rev. Dr. Imbrie, "Christian work in Japan is discouraging only by comparison with a past that was unrivaled. If the condition of things now existing in Japan could suddenly be produced in China men would begin to say, The kingdom of heaven is at hand."

A Century of Christian Missions in China

By Rev. Henry Kingman

There is a wide discrepancy between the realities of missionary work in China and the popular conception of it. This discrepancy rises, naturally enough, from an imperfect idea as to what the church has set itself to accomplish in heathen lands. As a matter of fact, it is attempting, not simply to preach, but to plant the kingdom of God. To proclaim the gospel message to a given number of heathen auditors is comparatively a simple thing, lending itself easily to figures, to the joy of some. To plant the kingdom of God in a vast and antagonistic civilization is a task infinitely complex and difficult. It involves as many arms of the service and the grappling with as many problems unsuspected in advance as the invasion of hostile South Africa by an army of 250,000 men.



THE 1898 DEPUTATION TO CHINA IN FRONT OF THE PANG CHUANG CHAPEL
(President Eaton, Colonel and Mrs. Hopkins and Dr. Judson Smith)

The church at home needs to realize more fully how natural and how inevitable has been the addition of each new arm of the service and how thorough and far-reaching is the work to which its missionary agency is now committed. It is a colossal undertaking in which we are engaged in China, and its multifarious activities are the first and most conspicuous witness to the magnitude of the achievements already realized.

At the very beginning it became apparent that the young were reached more easily than the old, and that the church could not allow the children of its members and adherents to grow up in the utter ignorance that is the lot of more than nine-tenths of the common people. Hence arose the whole system of Christian common schools for girls and boys that now covers China. Tools for the work were wholly lacking; hand-books, grammars, dictionaries must be prepared, and the missionaries prepared them. The Bible in Chinese was practically non-existent, and for 100 years much of the best talent of the missionary force has been devoted at times to its translation, retranslation and revision in all literary styles and in many dialects. A Christian literature must be created *de novo*—tracts and catechisms, books and leaflets, lesson helps and commentaries, every aid for the understanding of God's Word and the teaching of a Christian ministry. This has been done, and by many hundreds of thousands they go out upon their work each year. Every text-book for the schools, for every grade of learner, from the primer to the treatise on international law, from science hand-books to the technical works for students of medicine, must be laboriously prepared by the church itself. This, too, has been done. More visible proof must be given of the disinterested compassion of the new religion, and the whole medical work sprang into existence, with its hundreds of dispensaries and hospitals. Means must be devised for the reaching of a half of the population almost unreached in their seclusion by ordinary methods of mission work, and the whole agency of woman's work, with its innumerable ramifications, came into being. The rapid multiplication of churches demanded native pastors and teachers by the hundred. Trained men cannot be had, even in China, without training, and high schools, colleges and theological seminaries were the answer to the demand and to the parallel demand for Christian education sufficient to equip men to be leaders in other walks of life. The wives for these men must be their helpmeets, and higher schools for girls could but be the answer. A fast growing church creates new needs—needs for an entire hymnology, for helpful reading matter for its families and for the weekly and monthly Christian paper. All these have been provided. And then the great class of the *literati* and officials of the empire, inaccessible to all direct Christian influence, how were they to be reached and their prejudices dispelled? An entire literature has been created especially to meet this need, prepared by the best talent available and calculated to open the way for more distinctly evangelistic effort.

All this and much more has been accomplished, and along these many lines of strenuous effort the missionary work of today advances—all directed to the one end of bringing home the message of God's saving love to the heart and intelligence of a nation by the most efficient means available.

Turn now to concrete results. The full significance, the glorious hopefulness of what God has wrought in China during this last hundred years in no wise appears from the mere statement that there are now over 100,000 members of the Christian Church, all baptized communicants. Behind them is, of course, the great and ever-increasing multitude of adherents, and of those "not far from the kingdom of God," waiting for more light, or more courage, or for the moral stimulus that crystallizes vague wistfulness into determination. Yet this mere enumeration of "converts" might even mean stagnation and discouragement, instead of victorious life; it might coexist with despondency on the part of the missionaries, instead of the glad hopefulness that universally prevails. How may we know that it does not represent, as some tell us that it does, a mere collection of parasites upon foreign benevolence, or an inert and lifeless mass of accretions, artificially gathered from without, rather than the product of an intense and fast-developing life expanding from within? Is it an exotic growth of a religion essentially Western, abnormally transplanted to China and forced into a fictitious bloom in the hot-house atmosphere of missionary enthusiasm? Or is it the first unfolding of the same tremendous life that within three centuries metamorphosed the Roman world—the life of God in the Church of Jesus Christ?

These questions, which probe to the root of the whole matter, are only to be answered by certain comparisons and considerations that are not apparent upon the surface but that give to the figures quoted their true significance. We can but briefly indicate a few of these in the space remaining.

Most conspicuous is the rapidity of the growth. It has been rather by geometrical than by arithmetical progression. The first convert was won in 1814 after seven years' arduous labor on the part of Dr. Morrison. Twenty years later the first church was organized, even then with but three members. At the end of that fifty years, not only were there but a few hundred Christian converts, but the rate of progress was slow and the points of hopefulness far between. At the first general missionary conference, held in Shanghai in 1877, much rejoicing was shown that the church in twenty years had grown from those few hundreds to nearly 14,000. At the time of

the conference of 1890 the communicants had nearly trebled in number, reaching about 40,000. But within the last ten years more have been added than in all the eighty years preceding. And this, not by any great and unusual ingathering in a single locality, as among the Telugus in India, but by the natural increase from the fast multiplying centers of Christian activity. There is reason to expect, not only no diminution, but an even more rapid rate of progress in the years to come. Continue it, or anything approaching it, for another twenty-five years, for fifty years—the lifetime of those now going to the field—what will they behold? And then, remembering that the great works of God are wrought out slowly, measured by our brief working days, and that no large country has ever yet been Christianized in less than centuries, reflect on what another century will see, and on what the century following will witness of the transformation of China into a stronghold of the Church of God.

The character of this growth is of greater importance than its rapidity. It is becoming self-propagating. Time was when all the missionaries in China were foreign missionaries and all the money used in Christian work was foreign money. This time is far in the past. By very far the greater part of the work of the church in China today, save in regions newly opened, is carried on by the Chinese. And in the character and attainments of these Christian pastors and teachers, chiefly of the second generation of converts, is found the choicest fruit of the work and the most convincing proof of its reality and power.

SCHOOL AT FOOCHOW

It is far easier to importune the church at home to send out more workers than it is to take the trouble to prepare and train an adequate force of native workers on the field, who are of the people and who may hope to be supported by them. But nearly all the missions in the empire have come to see how necessary it is to take this trouble, and to provide such educational facilities as will furnish men fitted to be the leaders of the church. This particular development has made tremendous strides within the last ten years, and a large portion of our missionaries sit now, on the Sabbath Day, under the preaching of able and devoted Chinese, who are their pastors as well as pastors of the native church. The presence of a select body of missionaries will be needed, even in the oldest missions, for an indefinite time to come, for overseeing and stimulating Christian activity.

Closely allied to the above development, and equally significant, is the rapid growth of the church in recent years in the direction of independence and self-support. In the early days everything was provided free—free chapels, free pastors, free books, free schools, free physicians. To a large extent this was inseparable from the commencement of a new work. To a certain extent it is still inseparable from work among a class of people whose average income for all the expenses of a family is not above $4 a month—close upon the minimum living wage. But within the last ten years, especially, the Chinese church has been finding out—sometimes driven by sharp necessity—how largely it is able to provide for its own needs, with a minimum of foreign aid. Free Bibles, free Testaments, free tracts are a thing of the past, though the injury that they have done still lingers in many places. The lower grades of free schools have almost ceased to be, and all grades of educational work are certain to draw an increasing part of their support from the people for years to come. The wisdom of the indiscriminate dispensing of free medicine is now questioned everywhere, and better results are being secured in many places by laying a part of the expense of medical work upon the shoulders of its beneficiaries.

It would be possible to multiply a great number of incidental considerations that show, from various angles, the unlooked-for rapidity of the growth of the Christian Church at the present time, as, *e. g.*, the fact that the issue of Bibles and Bible portions by a single one of the several Bible societies in China is now over a million copies yearly; 900,000 of this number represent the growth of a single decade, notwithstanding the fact that the once popular practice of giving them away has almost ceased. Or the fact that the Presbyterian Church in the single province of Manchuria, in supplying itself with a church hymn-book for public worship—a comparatively expensive volume of over 400 pages—has within three years ordered and paid for three successive editions of 6,000 each. Yet twenty-five years ago there was not a Protestant Christian in the province. Or the series of facts that point to the gradual entrance of Christian ideas and forces among the better classes—the inroads upon the custom of foot-binding, the steady increase in the number of government schools and colleges presided over by Christian men, and the existence of the large but unknown number of *litterati* and officials, from the emperor down favorable to a Christian civilization.

It is unfortunate that the usurpation of the throne by the empress dowager, eighteen months ago, and the sad reaction that has been forced upon the nation against every species of reform make it impossible to judge how far these wider and more indirect influences of Christianity have progressed. At the time that the reign of terror for the reformers was inaugurated it would have been hard to set limits to their possible spread, even in the few years before the century closed. It was evident then that a new day was dawning, and that the wider harvest of a hundred years of Christian work in the empire was beginning to reveal itself. The recrudescence at Peking of all the old *régime* of bigotry, ignorance and misrule has hidden again these signs of hope, and deferred for a little their realization. Only for a little, however. A generation hence it will be seen clearly for how great changes this century of patient effort has prepared the way.

The Touch of Missions Upon Turkey

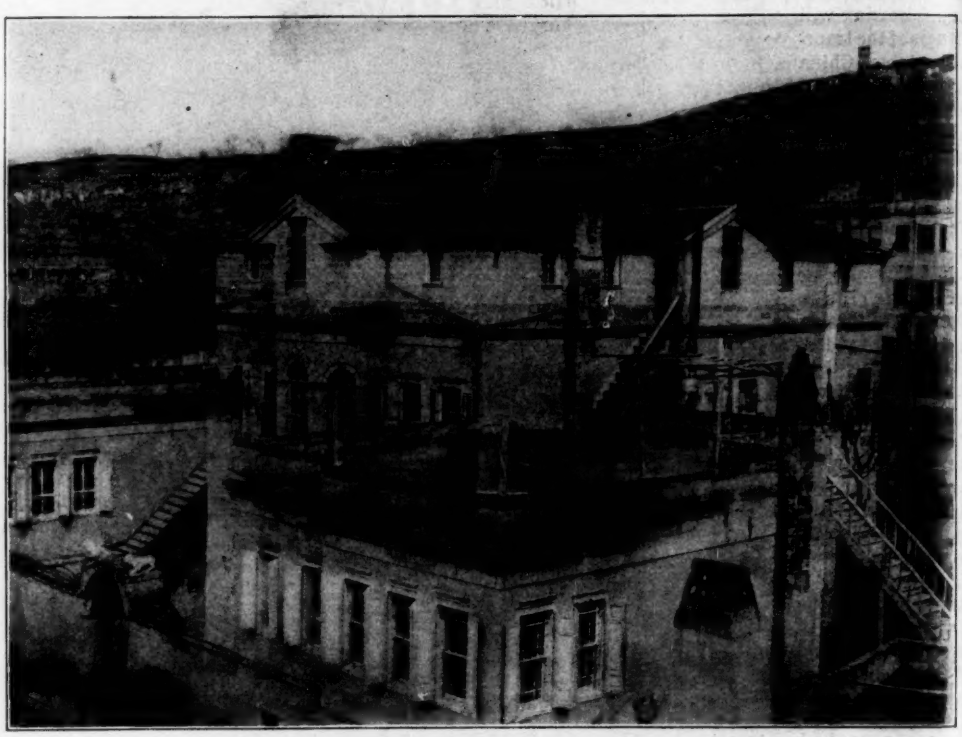
By Rev. Henry Otis Dwight, LL. D.

Happily all who support missions are fixed in this article of belief: the world-moving lever is the gospel of our Lord Jesus Christ, and the crucified, but living, Saviour is the *pou sto* for which Archimedes sighed. Satisfy any Christian that missionaries whom he has helped to send out use the one lever and abide in the one Rock of foothold, and he knows that he will shortly see movement which no inertia can stop. Opposition, to his mind, is a mere detail, essentially temporary and without effect on the result. From the point of view of such an article of belief let us examine the degree to which missions have touched the Turkish empire. The facts will be those noted in the field of the American Board. But the general term "missions," of course, includes Bible Society agencies and evangelical colleges, since the work is one. In any case, neither is he that planteth anything, neither he that watereth, but God that giveth the increase.

When the first missionaries of the Board entered Turkey it was hoped that some day the people might have the Bible to read and might consent to read it, and that the venerable Oriental churches, thus aroused from lethargy, might begin to present a more attractive illustration of the gospel to Mohammedans, who, from what was before their eyes, deemed Christianity a survival of polytheism and idolatry. Yet at that time could anything have seemed more absurd to a plain man of the world than an attempt to carry out a scheme so gigantic, though simple, by scattering in little groups, many hundred miles apart, a dozen or so of missionary men and women in the face of twenty-five or thirty million people speaking strange languages and armored against outside influences by a Laodicean self-complacency?

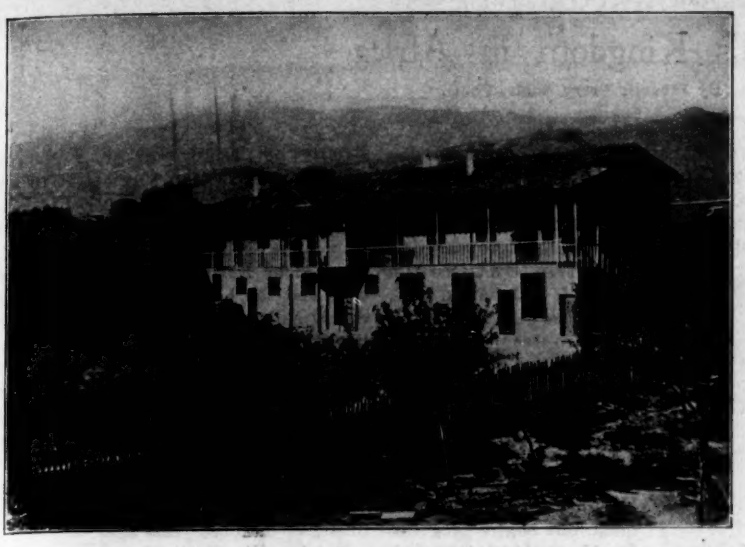
A long time has elapsed since then. The work at Constantinople, for instance, is about to enter upon its seventieth year. But glancing at Turkey now we may conclude, perhaps, that if our eyes were only opened we might see the little band sent out in those early days to have been greater than it seemed. One hundred and fifty-three missionaries, men and women, are now sustained by the American Board in Turkey. But these stand shoulder to shoulder with 900 formally designated native workers, and, further, with 13,500 covenanted followers of Jesus Christ. The first point for note in this field is that God works with the missionary in raising up workers for himself out of the ground, for every church member is a worker for Christ in some degree. They are not all apostles, nor are they all prophets, but each in his humble sphere is influencing men for righteousness and for Christ. In the 133 evangelical churches of Turkey and the 200 other places where a lump of leaven of more or less bigness has been lodged these 14,000 men and women are taking up the work given them through the churches of America. They received, and they are passing on the good news. There is sober, serious, prayerful determination in the contribution by natives of Turkey last year of $78,000 for the works of the kingdom of Christ. Foresight of this one fact would have made those earliest missionaries utter Simeon's cry of perfectly satisfied longing. A tangible result like this upspringing of workers in Turkey proves that if the American churches do not prematurely abandon this work, after a time the kingdom of Jesus Christ will be found to be re-established in the land of its earliest triumphs.

An equally positive result for the progress of the kingdom is the indirect effect of labor for the souls of men. This effect shows how Jesus Christ gradually puts ignorance and prejudice and self-seeking and other enemies under his feet. It is an improvement of general conditions which prepares the way for men to accept Christ, but which comes about like the growth of a seed, one knows not how. This improvement results partly from the presence in Turkey of a considerable number of men and women who follow Jesus Christ, who are too moral to lie or cheat or steal, or to waste money in drink or time in frivolity, and who read and think, even though they may be of the laboring class. Such improvement also grows out of the influence today of probably 150,000 people who have had some training in mission schools and of 20,000 children and young people now attending those schools. At these social and political improvements of environment we can barely hint. Men in abject ignorance and poverty accept the gospel. So often do they then rise to comparative comfort and influence that other sects in Turkey sometimes judge the change due to some secret subsidy of hard cash.



SCHOOL BUILDING IN TALAS

Medical and hospital work, helping those of all sects alike, benefits the whole nation to a degree not commonly recorded. Those villagers knew what they were about whose homes were spared in an epidemic in 1897 because they had been taught rudiments of hygiene and sanitation, and who, having collected money for a thank offering, forthwith carried it to the mission hospital at Aintab. The idea of relief to sufferers from public calamity, from famine, or from pestilence is one of the beneficent gifts of missions to that country. Many thousands of people, Muslims as well as Christians, are now living in Turkey who would not be living had not relief been given through missionaries during thirty years past to victims of such catastrophes. And latterly a belated wish that missionaries may not have a monopoly of caring for the needy has led to the establishment of the principle of public and official relief of such sufferers. Again, the persistence of liberally-minded evangelicals in plead-



HOSPITAL AT MARSOVAN

ing for equitable execution of law, particularly in matters pertaining to religious liberty, has led the people and the officials to new ideas of law and glimmers of the civil rights which laws imply. A statesmanlike view of these things shows that if the missions are given time to do their work by the people who support them the work will tend to a peaceable, voluntary and satisfactory solution of the Eastern question. In fact, a living Christianity is civilization, but we all know that a truly Christian civilization prepares the way for acceptance of Christ.

Any casual glance at the Greek and Armenian churches in Turkey shows that something has brought a striking change into both. The old characteristics are still to be seen, and much of the old self-complacency. But there is a breaking up of superstitious delusions, a new solicitude for the development of children, an expectant attitude of respect for woman, a more exacting conscience, an extended use of the Bible, and a friendliness sometimes cordial toward evangelicals, formerly deemed godless freethinkers. Effects of advancing civilization, say some. So they are. But who linked to the Western civilization these people, formerly satisfied with their own knowledge? Who made schools in Turkey which can really teach children? Who taught skeptical old fogies that women can receive culture without instantly applying their brains to devilish inventions? Who gave the Bible to the common people? Who told them that conscientiousness is manliness?

An endless stream of non-evangelical parents seek admission for their boys and girls to mission schools, repeating the phrase (with some *caveat* perhaps against too much religion), "We want for our children the moral strength given by your schools." These parents answer some of the above questions. A few years ago a humorous Armenian editor characterized the *Avedaper*, the paper published by the mission. He said, "It is the semi-official organ of the Lord. It never laughs; but then it never lies." The sarcasm was aimed at the *Avedaper's* earnest championship of the law of God. But it showed the critic's experience that the paper speaks truth straight to conscience. That humble little weekly, which for fifty years has painfully been building up a subscription list all over Turkey, answers others of these questions. In 1898 an evangelical Armenian pastor coming to Constantinople was taken to police headquarters to be detained until he could find bail for his good behavior. The Mohammedan police judge instantly released him, but said: "I see you do not recognize me. Two years ago I heard you preach several times at —— and I know that you are a good man." Here is another hint for answering the questions. Other pointers are the appearance, among Greeks and Armenians, of prayer meetings and Bible classes copied after those of the evangelicals, and the demand of both Greek and Armenian secular papers for sermons in the churches, because an unintelligible liturgy feeds no soul, and the formation among Greek laymen of a society to educate priests into preaching ability, and the attendance at a mission theological seminary of one or two candidates for the Armenian priesthood. And so too is the spectacle of a Greek priest at Constantinople in his Lenten sermon last year holding up before his people, with earnest appeals to them to read and follow it, the modern Greek Scriptures, which not so many years ago his own church anathematized as one of the devil's own works. After such changes, we may know that if we do not relax effort the old, old dream of revived Oriental churches coming forward to take the work out of our hands may yet be realized. For while it is true that advancing civilization has brought them about, it is civilization stiffened by the Puritan's faith and the Puritan's love for the Bible.

But such a bird's-eye view of a complex undertaking must not lead to a deduction that hindrances and retrograde movements are miraculously absent from the experiences of these missions. The central citadel of discouraging opposition is unveiled by inquiry as to the Mohammedan question. Mohammedans are proud to call themselves the Submitted People (Musliman). The doctrine in Islam, which brings it nearest to Christian hearts, is given in its name, which means submission to God. The simplicity of the name recalls a time when Christianity was known as The Way and nothing more. Other reasons than our space forbid discussion here of the greatness of the achievement when a Mohammedan has gently been led to question whether submission to God may not imply more than he has yet known of purity and holiness of life. Nor may we stop to measure the extent of such wrestlings with conscience. But it should be borne in mind that any exposition in Turkey of a Christlike Christianity compels increase of such heart searchings. And some day cravings for a better expression in life of the name which Muslims themselves have chosen will find opportunity for satisfaction. Having fostered the growth of these half-understood questionings and cravings, let none lose patience, perhaps on the eve of a time when our sympathy might have unlimited utterance.

Continued on page 576.

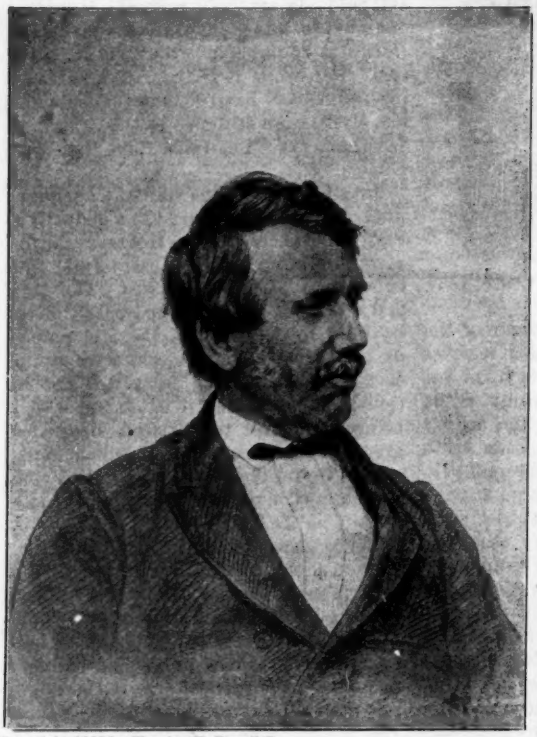
ANATOLIA COLLEGE

God's Kingdom in Africa

By Frederic Perry Noble, Ph. D.

Author of The Redemption of Africa

Africa and African missions, even excluding the African isles of the sea, are a world in themselves. Africa is no Japan nor Turkey. It is even more than an Indian or a Chinese empire. People



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DAVID LIVINGSTONE

make the mistake of thinking of Africa as if it were a mere country, or, at most, a congeries of countries. In reality it is neither. It is a huge continent, whose extreme length would span the 5,000 miles from Gibraltar to the heart of America, and whose greatest breadth would fill the distance between San Francisco and the middle of the Atlantic. North and South America, respectively, could almost be placed within the northern and the southern half of Africa, and about three Australias or Europes or United States might be packed inside this second of continents. Each quarter of Africa almost forms a continent apart.

The cultural effects of missions form too vast a theme to be more than touched here, but far the greater number of witnesses testify that the Christian missionary is founding the African states of the future. Africa with China constitutes the real Eastern question. The Christian character and conduct of African converts are the crucial test for the success of missions. In West Africa, an Alsatia of Christendom, in Alexandria, Cape Town, Johannesburg and Zanzibar, in mining centers and seaports, many natives are only nominal Christians. Not a few Negroes who do not accept Christianity style themselves Christians, instead of Muhammadans or pagans. Actual Christians are thus discredited by hypocrites or by liars, falsely claiming to be connected with the church. But such a condition as that credited by Sir Harry Johnston to "many important districts" does not exist in the greater, far greater, number of mission fields. West African failure, using this term relatively, is chiefly due to European immorality. But South Africa is a Christian land, one whose colonial populations are steadily discharging more and more of their duty to their brother in black. In Madagascar, too, missions have made good progress. In East Africa, outside of Nyasaland and Uganda, missions have made but slight progress. In North Africa, except for Algeria and Egypt, they have made next to no advance.

Missions in Africa are environed by 125,000,000 pagans, 40,000,000 Muhammedans, 5,000,000 Christians and 430,000 Jews. The Abyssinian and Egyptian native Christians number 3,000,000. The Roman Church claims a "population" of 1,200,000, Protestants only 820,000 people. These Catholics and Protestants comprise only those of European ancestry, but the native communicants of papal missions number 300,000, those of Protestant missions 250,000.

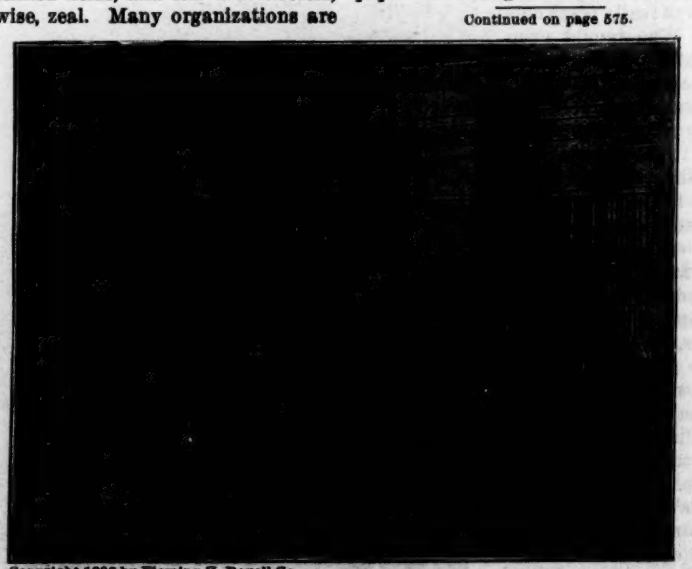
Rome in Africa has nearly fifty dioceses, most of which are themselves accomplishing at least a measure of proselyting work, and over thirty strictly missionary societies. The Capuchins, Dominicans, Franciscans, Jesuits, Lazarists, Marists, "White Fathers" and "White Sisters" are the best known and most successful. The international orders, the four first mentioned, have separate and well-defined fields, and toil with tireless, if unwise, zeal. Many organizations are strictly Belgian or British, French or German, and restrict themselves to missions within the African sphere of the European state where they enjoy citizenship. The Society of Our Lady of Africa, founded by Lavigerie, "the black cardinal" and the Loyola of Africa, and commonly called the "White Fathers" and "White Sisters," is probably obtaining the best results of any papal society in Africa. It works chiefly in Barbary, but acts also in Belgian Kongo and Nyasaland. Lavigerie's death did not cause his missions to lapse into disorganization and futility. His missioners are better organized and directed, and are more influential, than ten years ago.

But in spite of all the activity and devotion that European Catholics may display, the religious future of Africa cannot be won by the Roman church. Great success will doubtless be gained, but it rests upon false principles and mistaken methods. Hence it has no power of self-perpetuation. The Muslim is repelled by Rome's ritualism and state, the pagan unattracted by her ceremonies and saints. Until she gives the Scriptures in the mother tongue to the native, and adopts into full communion only converts whose lives afford proof of personally receiving redemption through Christ, she dooms herself again to weave Penelope's web.

Protestantism in African missions is represented by Anglicans and Episcopalians, Baptists, Congregationalists, Friends, Lutherans, Methodists, "Moravians," Presbyterians and undenominationalists. Africans of all kinds and places, Americans, Boers, Britons, Finns, French and Swiss, Germans, Hollanders, Hovas, hardy Norsemen and Swedes are among the nations whose representatives make African missions a better Babel of tongues and a greater place of Pentecost.

Even to attempt a bird's-eye view of Protestant missions is impracticable within these limits. It may prove more helpful if I try to set forth a very few of the more salient contrasts between papal and evangelical mission work.

Continued on page 575.



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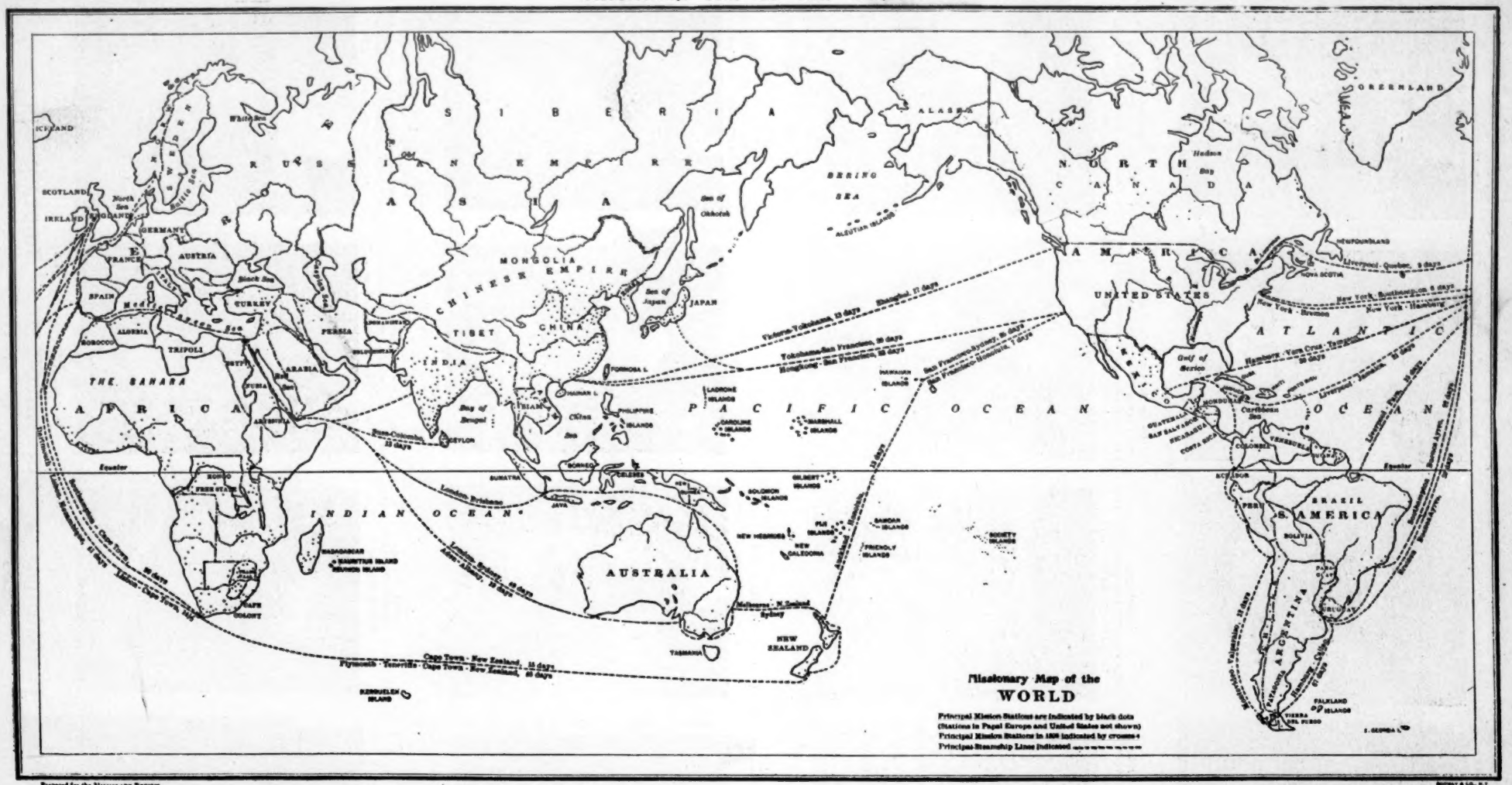
LOVEDALE INSTITUTE—CLASS IN WAGON-MAKING

MISSIONARY MAP OF THE WORLD*



Latest Statistics of Protestant Foreign Missions

No fresher or more trustworthy figures are now available than those carefully collated by Rev. E. E. Strong, D. D., editorial secretary of the American Board, and published in the American Board Almanac for 1900, and representing the work of 240 societies in America and Europe.

Stations	5,217	Total evangelizing force	74,543
Out-stations	13,586	Communicants	1,585,124
Male missionaries	6,364	Income in 1898–99 of Protestant missionary societies in America, Great Britain, Europe and elsewhere	$15,560,693
Female missionaries	6,282		
Total missionaries	12,646		
Native laborers	61,897		

CAREY'S ESTIMATE (1792) OF THE RELIGIOUS POPULATION OF THE WORLD

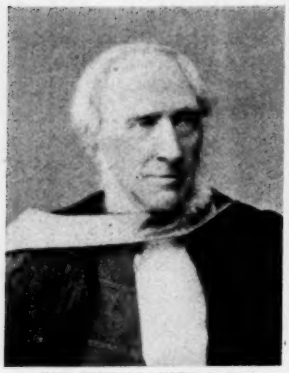
Pagans	420,000,000
Mohammedans	130,000,000
Jews	7,000,000
Roman Catholics	100,000,000
Greeks and Armenians	30,000,000
Protestants	44,000,000
Total	731,000,000

RELIGIOUS STATISTICS OF THE MODERN WORLD
(*Church Missionary Atlas*, 1896.)

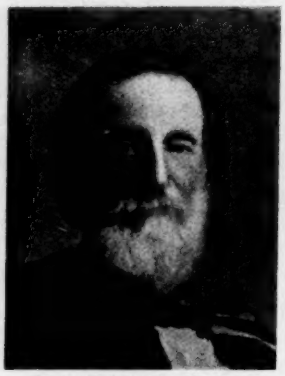
Pagans	155,620,000
Hindus and Sikhs	207,400,000
Buddhists, Confucians, etc.	430,174,000
Mohammedans	205,775,000
Jews	6,505,000
Other non-Christians	830,000
Roman Catholics	223,550,000
Protestants	140,955,000
Other Christians	119,360,000
Total	1,499,169,000

*Courtesy of the *Missionary Review of the World*.

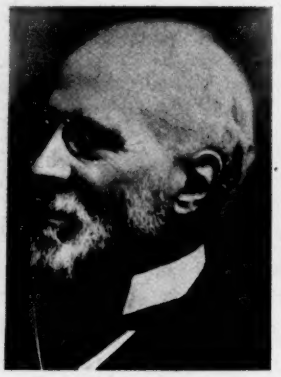
The Leading Participants in the Ecumenical Conference



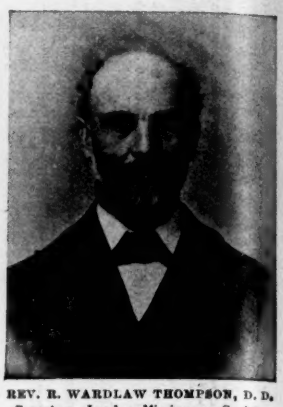
REV. THOMAS SMITH, D. P.
Missionary for many years in Calcutta, and organizer of the Zenana Mission scheme, now professor in New College, Edinburgh.



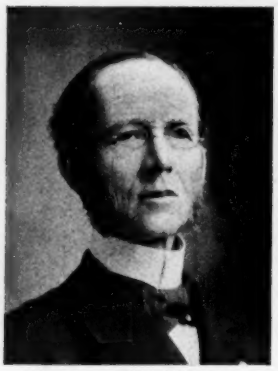
REV. JAMES STEWART, D. D.
Founder of the Lovedale Institute in South Africa, and for thirty years a resident in that country.



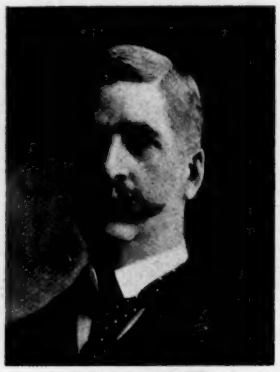
EUGENE STOCK.
Editorial Secretary Church Missionary Society, London.



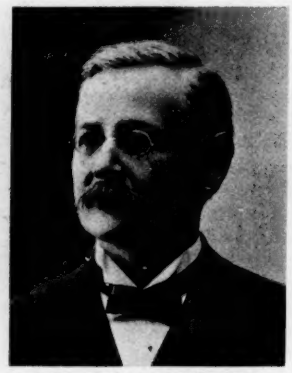
REV. R. WARDLAW THOMPSON, D. D.
Secretary London Missionary Society, London.



REV. D. Z. SHEFFIELD, D. D.
President North China College, and for thirty years missionary of the A. B. C. F. M.

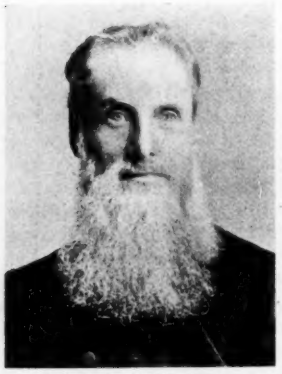


REV. J. E. ABBOTT.
Missionary to India, A. B. C. F. M.

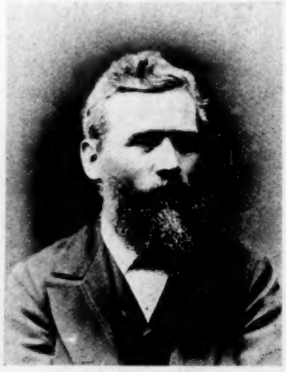


REV. HENRY O. DWIGHT, D. D.
Missionary to Turkey, A. B. C. F. M.

REV. M. L. GORDON, D. D.
Missionary to Japan, A. B. C. F. M., 1872-1900. Under appointment for Hawaii.



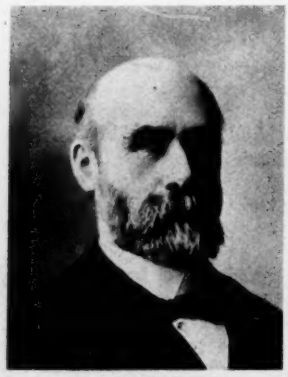
REV. W. E. COUSINS, M. A.
For thirty-seven years missionary in Madagascar, now a resident of Oxford, Eng.



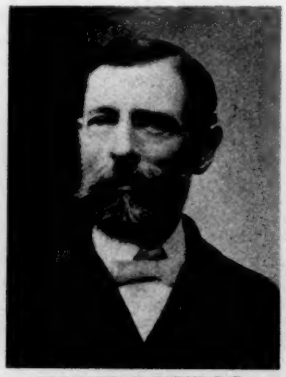
DR. EDWIN S. FRYE.
Medical Missionary to India, 1885-1893. Since then superintendent of the Edinburgh Medical Missionary Society.

REV. HENRY T. CHAPMAN.
Secretary United Methodist Free Church, England.

REV. GEORGE KERRY.
Missionary to India, 1856-1897, English Baptist Missionary Society, now a resident of London.



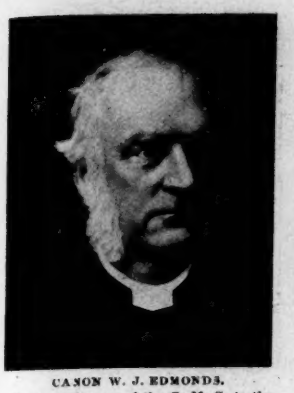
JOHN C. BERRY, M. D.
Formerly missionary to Japan, now a resident of Worcester, Mass.



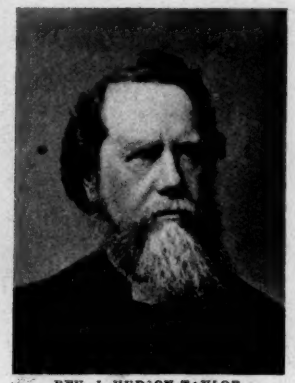
REV. JAMES D. EATON, D. D.
Missionary to Mexico, A. B. C. F. M.

REV. FRANK VAN ALLEN, M. D.
Missionary to India, A. B. C. F. M.

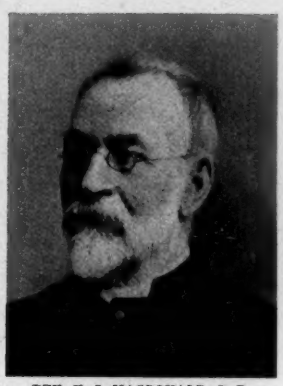
REV. JOHN W. BUTLER, D. D.
For twenty-six years Methodist missionary to Mexico.



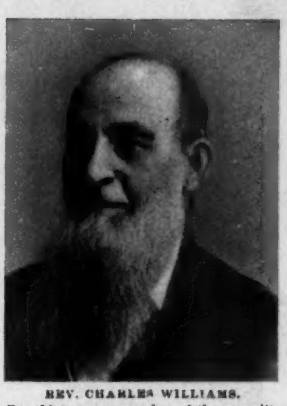
CANON W. J. EDMONDS.
First missionary of the C. M. S. to the Koi tribes of India, now Canon of Exeter, Eng.



REV. J. HUDSON TAYLOR.
Founder of China Inland Mission, and a missionary in China, with some intermissions, since 1853.



REV. K. S. MACDONALD, D. D.
Senior worker of the Free Church of Scotland in Calcutta. Editor for twenty years of the Indian Evangelical Review.

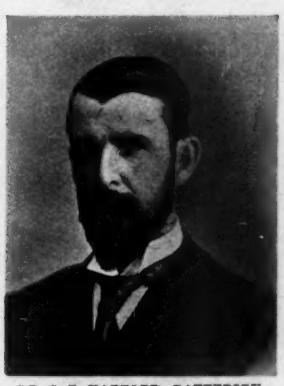


REV. CHARLES WILLIAMS.
For thirty years member of the committee of the English Baptist Missionary Society, London.

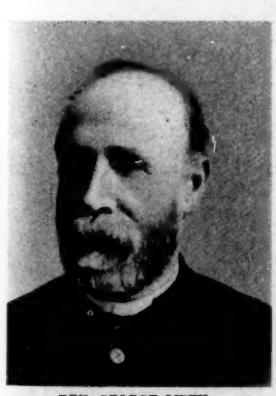
REV. ALEX. MERENSKY, D. D.
From 1858 to 1882 missionary of the Berlin Missionary Society in the Transvaal, now secretary of the society.

REV. AUGUST SCHREIBER, D. D.
Representing the Rhenish Missionary Society, for seven years missionary in Sumatra.

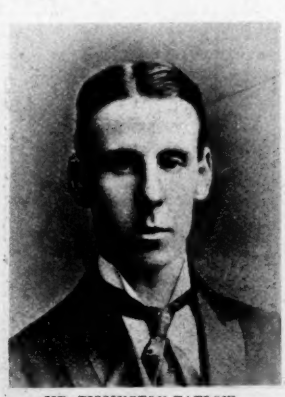
DR. G. WARNECK.
Professor at Halle (Germany) of the history and theory of missions and a high authority on missions.



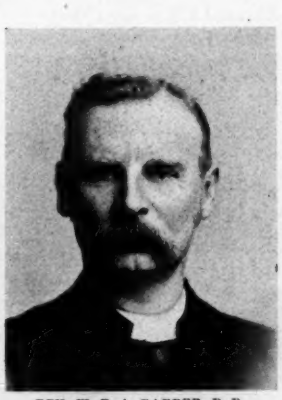
DR. C. F. HARFORD-BATTERSBY.
Medical missionary to Africa, and first principal of Livingstone College for training medical missionaries.



REV. GEORGE OWEN.
For nearly forty years missionary to China under the L. M. S.

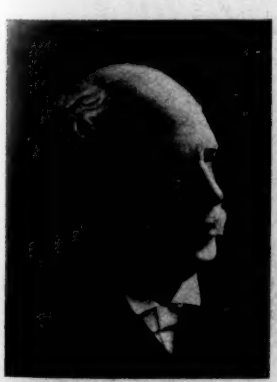


MR. TISSINGTON TATLOW.
English secretary Student Volunteer Movement.

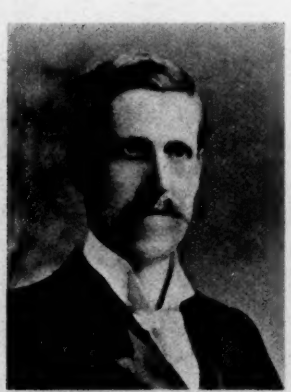


REV. W. T. A. BARBER, D. D.
Founder of missionary high school in Central China, then secretary of the Wesleyan Missionary Society, now a resident of Cambridge, Eng.

REV. J. C. HARTZELL, D. D.
Missionary bishop Methodist Church in Africa.



REV. A. SUTHERLAND, D. D.
Secretary Methodist Missionary Society, Canada.

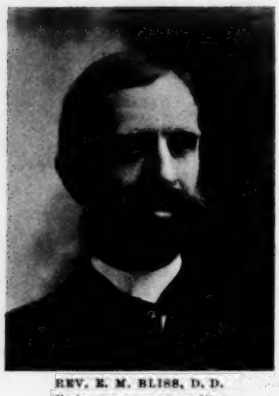


GEORGE A. KING.
Member of numerous missionary committees in London, and active as a lay worker in the Established Church.

JOHN CROSS, M. D.
Methodist missionary to China.

REV. RICHARD LOVETT.
Secretary Religious Tract Society, London. Author history of London Missionary Society.

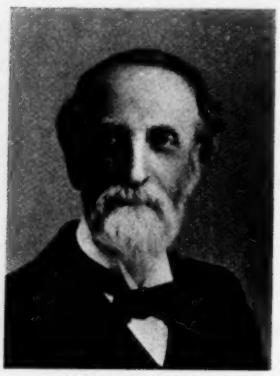
A Group of Missionary Experts



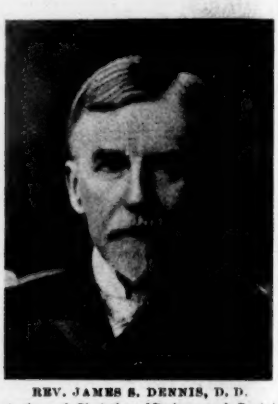
REV. E. M. BLISS, D. D.
Chairman press committee.

REV. JUDSON SMITH, D. D.
Chairman general committee.

REV. S. L. BALDWIN, D. D.
General secretary of conference.



REV. A. T. PIERSON, D. D.
Editor Missionary Review of the World.



REV. JAMES S. DENNIS, D. D.
Author of Christian Missions and Social Progress.

Women Participants in the Conference

MRS. JAMES D. EATON.
Missionary A. B. C. F. M., Mexico.

MISS LILAVARATI SINGH.
Professor of English literature in Woman's College of Methodist Church, Lucknow.

MISS ISABELLA THOBURN.
Methodist Missionary to India.

MRS. DUNCAN MCLAREN, EDINBURGH.
Editor Zenana Quarterly, United Presbyterian Church.

MISS GRACE KIMBALL.
Resident physician Vassar College, formerly missionary to Turkey.

MRS. J. T. GRACEY.
Secretary Woman's Foreign Missionary Society, M. E. Church.

MRS. S. B. CAPRON.
Missionary to Madura, India, A. B. C. F. M., 1856-1886, now a resident of Boston.

MRS. ALICE GORDON GULICK.
Principal International Institute for Girls, Spain.

Evangelical Christianity in Africa has outstripped Roman Catholicism. The Romanist, despite his church's imposing organization, despite beginning 250 years before Protestants effected lasting lodgment, despite his rapid reception of proselytes into church membership, is behind the evangelical, except in Algeria and Egypt. Protestantism has five times as many agencies, nearly twice as many white missionaries, double the papal native adherents and a larger total of adult native communicants.

The "Catholic population" of Africa increased only 200,000 between 1854 and 1896, the Protestant populations by 1,000,000. Protestantism develops native agency to the utmost; Rome distrusts it. Protestantism gives the open Bible in the native's mother-tongue and adds other religious literature; Rome "cannot get books for nothing. Yet that is just what we want. We want a missionary press like theirs." Where Protestantism cannot place the missionary it sends the book, and The Book alone has repeatedly proved itself a miraculous missionary. Protestantism enjoys an advantage in the marriage of the missionary; Rome suffers from the celibacy of its missioners, both men and women. Celibacy sometimes works wonders in missions, and the principle may be advantageously applied by Protestants; but the century's experience has proved that the advantages of celibacy are but local and temporary and that the married missionary is decidedly more serviceable than the celibate.

Dr. Dennis's statistics, though they cannot here be quoted, contain a striking story. His educational statistics reveal African colleges and universities, theological seminaries and training schools (these in scores), boarding schools, high schools and seminaries, industrial schools to the number of over one hundred, medical and nursing schools and kindergartens. The literary census shows the existence of the mission press and the periodical at the mission station itself. The medical statistics betray the presence and activity of hundreds of hospitals or dispensaries. Philanthropy and reform are represented by numerous foundling asylums, homes for infants, orphanages, schools for defectives, organizations for temperance, refuges and various other cognate societies. The cultural statistics mention societies for the young, such as Christian Endeavor, Daughters of the King and the Young Men's and the Young Women's Associations, as among the agencies used by missionaries. The Anglican and Methodist sisterhoods, the Biblewoman, the colporter, the Kaiserswerth deaconess and the Student Volunteer should also be ranked among the auxiliary members of African missions.

Poulteney Bigelow avers that a single locomotive has accomplished more for the civilization of Africa than have all African missions. But Africa itself refutes him and furnishes the most abounding and adequate of all proofs that mere civilization is helpless to lift and save the barbarian. Sierra Leone, Uganda and Yariba, the Chwana and Malagasi, Kongo and Nyasaland have demonstrated that Christianity is the sole sower of permanent and real civilization among barbaric races. Three hundred thousand pagan Zulu, though in touch with civilization for sixty years, are still without it, but Christian Zulu are living like Europeans in houses, with furniture and gardens, and are building schools and stone churches.

Mere culture is not a moral force, and no follower of scientific progress has ever taken a locomotive into Africa before missionaries had prepared the way. Aversion to the activities essential to progress inheres in paganism, and the African can be civilized only by bringing individuals into personal relations with the Christ. Missions prove that it is solely as the moral principles and religious practices of Christianity change the character of the heathen Negro and the Muhammadan that they care for civilization. Frere, whose lifelong experience of native races remains unsurpassed, long ago wrote: "Civilization cannot precede Christianity; the only successful way is to teach the gospel."

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LOVEDALE INSTITUTE—CLASS IN CARPENTRY

This is not to say that civilization may not be a handmaid of missions. On the contrary, so specific and fundamental a form and part of it as industry may, if rightly used, be made their right hand in Christianizing as well as civilizing the African. Missionaries and their supporters recognize this far more generally than sixty years ago, and industrial work is almost a *sine qua non* of every mission among non-civilized Africans. The preaching or the teaching missionary is aided more and more by the missionary craftsman, doctor, farmer and merchant. The mission societies of the coming century will plant industrial missions by the score.

The majority of the greatest societies have already for fifty years made industrial education a feature of their African missions, and the Catholics and "Moravians" have always emphasized industry, self-support and useful arts as prime factors in Christianizing the African. The Anglicans, the Basel Society, the Congregationalists, the Lutherans, the Methodists and the Presbyterians also inculcate industry, though not all the representatives of each of the above church bodies do so. The Basel missions in Guinea and Lovedale Institute in Cape Colony are typical examples of the arts and industries taught by Christian missionaries. Basel supplies boat-builders, boilermakers, coopers, masons in brick and stone and riveters. Lovedale makes, not mechanics only, but farmers.

The results attained for African languages and literatures by the lowly missionary form a fascinating story, and constitute a structure of transcendent significance and value. Missions have in fifty years done for African vernaculars what mediæval Christendom required five centuries to achieve for Europe. To the speech of great races they have given shape and substance. Beside saving the life of many languages they have baptized the tongue and thought of the Arab, the Bantu, the Berber, the Malagasi and the Negro. What Wiclif did for middle English, what Luther did for modern German, by rendering the Scriptures into the language of Chaucer and of Goethe, respectively, that have Krapf and Steere done for Swahili, Schoen for Hausa, Moffat for Chwana, Grout and Lindley for Zulu and Bentley for Kongoan.

The Bible and the tract societies are nobly supplementing the mission society. The British Bible Society alone had in 1898 published the Scriptures, in whole or in part, in eighty African languages, and thirty-six other Bible versions are also used in Africa. Pentecost is poured out upon the Ethiopian, for each new translation consecrates a language with potencies and promises undreamed of, and destines literatures unborn, the future children of religion and science, to be African heirs of the classic and the Christian ages.

Investigation as to the spiritual status of mission converts lifts the curtain on a conflict of witnesses, but when the evidence is sifted it appears that the testimony in favor of the Negro Christian is better evidenced and more numerous. *The Times* of London acknowledges that "there are mission villages in Central Africa that compare favorably in conduct with many English hamlets." *The Spectator* candidly says: "But there are genuine converts, as complete and sincere as any made by the apostles. Have hostile critics ever known a native church in which there were not one or two whom they excepted from doubts or censures?"

Livingstone nearly fifty years ago pointed out that, "if the question were examined in the most severe or rigidly scientific way, the change effected by the

missionary movement would be considered unquestionably great. An intelligent chief replied: 'A pretty large number profess because really true believers.' We should not indulge in overwrought expectations as to the elevation those may attain in our day who have inherited the degradation of ages." In 1896 Bryce, as an eyewitness on the spot, confirmed Livingstone's views in the following words:

The native congregations are usually small, the careers of converts not always satisfactory. This is natural. The Kafir are not such bad Christians as the Franks for three generations after Clovis. We must wait before we can fairly judge the influence of his new religion on a Kafir whose ancestors were ruled by the lowest superstition. The missionaries have made changes. They are no longer so anxious to baptize, so apt to reckon success by the number of converts, are more cautious in ordaining native pastors, devote themselves more to secular instruction and endeavor to train the natives in industry. Education is entirely in missionaries' hands. Polygamy must at all hazards be condemned. Notwithstanding the slowness of progress, the extinction of heathenism may be deemed certain at no distant date. There is nothing to discourage the hope that Christian teaching may prevail. The gospel and the mission school are the most truly civilizing influences which work upon the natives. Upon these influences more than on any other agency depends the progress of the colored race.

The planting, then, of God's kingdom in Africa and the redemption of the African are hard but hopeful tasks. The continent is in the grip of Christendom. Europe has struck the sword from the hands of Islam and of Giant Pagan. Missions in the coming century are to have their first fair chance and open field. The Captain of the Host is at the front, and the church is pressing closer to the Leader of its advance.

India at the Closing of the Century

(Continued from page 563.)

follows the tradition of his father, not his grandfather. And here in passing is one of the great encouragements and inspirations for working for India, whether for the unlettered or the lettered class—that you are dealing with a growing nation, slow but sure, who will hold her own as she moves along, until she plays a conspicuous part in the history of the world, both noble and great.

A third point to be noted for our encouragement is the secret inspiration of all the changes along these noble lines. It is the new knowledge of the moral character of God. Hindu philosophers have thought more deeply, more continuously than those of other nations on that side of God represented by his omnipotence, omniscience, omnipresence and his relation to this world, but his moral character has never been made the object of search or emphasis. In the revelation of God's character through Christ and the emphasis of Christianity on the moral side of God, India is learning for the first time in all her history that God is holy, a hater of sin, and one who loves with a self-sacrificing love. Idolatry and superstition are melting away before the warmth of this thought, human relations in the light of the fatherhood of God and brotherhood of man are assuming their right place, and unconsciously the real test of life's activities as right or wrong, noble or ignoble, is becoming Christ's life, of whom this much India freely acknowledges today, that he was the greatest moral teacher the world has seen.

The days when Christ was spoken against have passed away forever, and the sentiment is growing that not to the West alone belongs the inspiration that his life can give. And thus, in the prov idence of God, as India's century of close and living contact with the Christian forces of the world comes to its close, though ignorance and superstition still call loudly for our aid, though the dark cloud of famine and plague hangs over her, a bright hope, founded on the story of this century, can cheer us as we plan for greater things, and hope for greater things in the century on which she will soon enter.

The Touch of Missions Upon Turkey

(Continued from page 569.)

This hasty survey of progress in Turkey through the missions shows that the work is not done. What we can see is that native followers of Christ have come forward to aid in the work, and that their number increases by from 800 to 1,000 additions to the churches each year. But the churches are feeble through being far apart. They cannot have the stimulus of association meetings. A single general conference of pastors and delegates would exhaust for traveling expenses the resources of all the churches. The churches are feeble, too, because they are newly springing up from levels centuries below the rest of Christendom. We can see next that the victory for the open Bible in the Oriental churches is won. So, too, on the whole, is the victory for the dignity of womanhood. Progress has been made in securing acceptance of the axiom that to obey is better than sacrifice, and incidentally something has been done toward impressing a nation with the value of the individual man. These straws all assure one that a current has been established whose swing is in the right direction. But one cannot be too cautious about leaping to the conclusion that the work of the missions in Turkey is near its completion. Even after great masses of Orientals have accepted Christ, the American churches cannot abandon the nurture of their spiritual children, through printing press, college and theo logical seminary. No nurture period is a time for relaxing interest, for passage is slow over the stages between conviction of a better way and full exhibition of the quality of it in the life. After Wicklif and the Reformation it took our Anglo-Saxon stock many and many a year to reach what we now consider some of the essentials of Christian life. The prophet said, "A nation shall be born in a day." Possibly the time for such a birth is approaching. But the prophet omitted to promise that at birth the nation would be full grown and mature. So the most that we can do is to thank God that here once more he has let it be proved that the gospel can move the world.

I will go down but you must hold the ropes. —*Carey to his fellow-Christians in England.*

In Praise of Missions

TESTIMONY FROM NOTEWORTHY SOURCES

The march of improvement consequent upon the introduction of Christianity throughout the South Seas probably stands by itself in the records of history. Within twenty years human sacrifices, the power of an idolatrous priesthood, profligacy unparalleled in any other part of the world, infanticide and bloody wars, not sparing women and children —all these have been abolished, and dishonesty, intemperance and licentiousness have been greatly reduced.—*Charles Darwin.*

If one saw a single navvy trying to remove a mountain, the desolation of the situation would be sufficiently appalling. Most of us have seen a man or two, or a hundred or two —ministers, missionaries, Christian laymen —at work upon the higher evolution of the world; but it is when one sees them by the thousand in every land, and in every tongue, and the mountain honeycombed, and slowly crumbling on each of its frowning sides, that the majesty of the missionary work fills and inspires the mind.—*Henry Drummond.*

I know of no class of Englishmen who have done so much to render the name of England, apart from the power of England, respected in India as the missionaries. I know of no class of Englishmen who have done so much to make the better side of the English character understood. I know of no class who have done so much to awaken the Indian intellect, and at the same time to lessen the dangers of the transition from the old state of things to the new. The missionaries have had their reward.—*Sir William Hunter.*

Pungent Sayings of Famous Missionaries

The end of geographical discovery is beginning of missionary enterprise.—*Livingstone.*

Prayer moves the Hand that moves the world, but the fingers of that Hand are earnest men.—*A. M. Mackay of Uganda.*

I wait patiently the events to be developed in the course of divine Providence. The Lord reigneth.—*Morrison, on his deathbed,* 1834.

Let a thousand fall before Africa be given up.—*Melville D. Cox, first American Methodist missionary to Africa. Died of fever, July* 21, 1838.

I would rather preach or teach truth which is in Christ Jesus with the bread of affliction than to do any other things with the earthly luxuries, pleasures and honors.—*Joseph Neesima.*

I confess to you that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms.—*John G. Paton.*

I cannot conceive of any course in life in which to pass my days that would prove so pleasant as to go and communicate the gospel of salvation to the poor heathen.—*Samuel J. Mills, at nineteen years of age.*

To be fearful, cast down or troubled when we have all the promises of God in our possession ready for use! Let us cash our checks and have even God himself for our portion—*James Gilmour of Mongolia.*

It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man.—*Dr. S. C. Calhoun.*

Skeptic to Robert Morrison, first missionary to China: "So you expect to make an impression on the idolatry of the Chinese empire?"

Morrison's reply: "No, sir; but I expect that God will."

The Home

April Song

April, April,
Laugh thy girlish laughter;
Then, the moment after,
Weep thy girlish tears!
April, that mine ears
Like a lover greetest,
If I tell thee, sweetest,
All my hopes and fears,
April, April,
Laugh thy golden laughter
But, the moment after,
Weep thy golden tears!

—*William Watson.*

By the Brook

Still, in the meadow by the brook, I lay
And felt the April creep along my streams,
Subdue my currents to herself and play
At hide-and-seek with winter in my dreams.

Rich in the summer day the time is rife
With all an eager fancy will contrive;
But April welcomes each new shock of life
The sluggard winter from the heart to drive.

Thus did I tremble at the passing bird,
Leaped in the sun and with the breezes ran,
My heart a brook, and all my life a word
To tell how near to nature is a man.

—*Philip H. Savage.*

In God's Out-of-Doors

To spend as much time as you can, with body and spirit, in "God's out-of-doors"—this is one of Henry van Dyke's "little guideposts on the foot-path of peace." Certainly at this season of the year it is nothing short of a duty to get out into the country, to breathe in the fresh odor of upturned soil and trace the progress of spring in meadow and wood; to welcome with joy the arriving birds, to hunt for the first hepaticas and arbutus, or loiter by some singing, green-edged brook. Beside these occupations spring house-cleaning and summer dressmaking are of small importance. It is an unfortunate arrangement which requires a housewife to spend the golden hours indoors over such ephemeral tasks when out-of-doors are to be found joy and health and memories lasting for all time.

"I am sorry for any man," writes Mr. Howard Pyle, in a private letter, "who, in his mature life, when he finds his hair beginning to grow gray and his body to feel heavy, has not sweet, delectable memories of woods and fields and singing birds and growing things to fall back upon—memories of sedgy meadows and cool brown streams that flow so deliciously through the still, rustling woods, silent with multitudinous mysteries of life. These are the things to which a man's mind falls back through the long stretch of years." And those of us whom stern duty confines in houses and cities must get comfort out of such memories, live over again in imagination past happy days in the open, and refresh tired souls with a bit of nature poetry, a few pages from Thoreau or Torrey or Seton-Thompson, or the author of Elizabeth and Her German Garden and The Solitary Summer. None of us but may spend much time with *spirit*, if not with body, in God's out-of-doors.

When the earth tires you, try the sky. Peace to all problems, and go out of doors. Look up.—*C. M. Skinner,*

The Woman Who Is Going Abroad

BY LUCIA AMES MEAD

I have been asked what suggestions I would give to the average woman of moderate means who is planning to visit Europe for the first time this summer and attend the Paris Exposition. If you are not to join a small, congenial party and be relieved of all care, you will do well to join the Women's Rest Tour Association. Inquiries should be addressed to the secretary, 264 Boylston Street, Boston. For a small fee you will be supplied with good addresses, advice and help of many kinds. A Summer in England with a Continental Supplement, published by the association, gives valuable information regarding steamship lines, tours, expenses, clothing, etc.

As only fifty-six pounds of luggage go free on the Continent, the tourist must limit her equipment. Three changes of underwear, two short, trim outing-suits for warm and cool weather, a gown for *table d'hôte* dinners, a few blouse waists of silk and cotton are sufficient, and with a light trunk will not make over-weight. Ten or twenty pounds more may be added without making the charges for the summer more than six or eight dollars additional. Warm underjackets and warm underwear are better than bulky wraps. A little silk hand bag, large enough for a Baedecker, tiny dictionary and small coins for fees, is desirable, in addition to the hand bag for toilet articles and steamer trunk for traveling.

Those who have seen the World's Fair will do well to ignore three-quarters of the exhibit at the Exposition and spend as much time as possible on the important permanent exhibitions in Paris. In order to encourage time and strength one should by all means address the Paris International Assembly of 1900, at its New York headquarters, 105 East Twenty-second Street, and obtain a pamphlet explaining the valuable assistance which it offers tourists. It will have a bureau where letters can be sent, excursions arranged, and expert guidance, lectures and information about different exhibits provided. By the payment of five dollars one receives the helpful publications of the organization, and is entitled to its aid and privileges for one week at the Exposition.

A slight knowledge of French and German is desirable but not indispensable. If one can count and ask her way about and has a vocabulary of 200 common words she can spend her time in preparation for Europe to better advantage than in studying languages, especially if she has not yet acquired some knowledge of the universal language of art. The person who does not know a triglyph from a gargoyle, a Romanesque from a Renaissance building, or Louis Quinze style from Byzantine should spend no time in "cramming" on rules for the dative case or in memorizing useless guide-book knowledge about dates and dimensions. The average conscientious tourist spends much time in learning an unassorted mass of facts which simply confuse and weary the mind as they are not related to or explained by fundamental principles.

A knowledge of the history and philosophy of art is of inestimable value to one who wishes to read the meaning of the past and who recognizes with Emerson that "art is but history written with a gigantic pen." A knowledge of painting and sculpture takes more time to acquire and is of less value than a knowledge of the fundamental principles of architecture and decoration. To one who knows nothing of composition and design, what is complex, expensive and has technical finish passes for beautiful. Good handbooks of architecture (such as Roger Smith and Slater's) and of decoration (like Redgrave's Manual of Design) with Ruskin's Lectures on Architecture would prepare the tourist to see what is significant and distinguish between good and bad.

Van Dyke's How to Judge of a Picture is a good little book to study before visiting galleries. Not more than two hours a day should be spent on pictures or small exhibits of any kind, as these overwhelm the mind with detail and produce unutterable weariness and confusion of thought. Let the tourist see but few pictures and see them several times.

While the traveler should minimize time spent in museums, there are several that should not be omitted: the Natural History Museum and the Indian Museum at South Kensington, and the rooms on the first floor of the British Museum in London; the quaint old Cluny Museum in Paris, and, if you visit Antwerp, the Musée Plantin. One who knows something of the history of nations and the history of art, and can study by epochs, or "schools," or types, will not be bewildered by the huge mass of detail, and will gain keen delight and profit from what to the untrained mind would be a bore.

The tourist should by all means keep a diary, if it be of the right sort. A guide-book with underlinings and marginal notes will save the need of recording much regarding routes, dates of arrival, prices and favorite works of art, and leave the diary briefly to suggest the endless personal happenings and impressions of people and places, which, unless recorded, are lost to memory under each day's fresh accumulation of experiences.

The tourist who is making the one trip of a lifetime and is paying five dollars a day cannot afford to spend time in shopping to get articles only a few cents cheaper than they are at home. Yet a lover of many forms of artistic work will not count it waste of time to visit Liberty's, on Regent Street, in London. No such exquisite textures, rich shades and artistic designs are to be found elsewhere. The life of the people should be studied at the vegetable and flower markets, from the tops of trams and omnibuses, and at the People's Palace, London.

At least two or three of the small cathedral towns should be seen. Canterbury, Amiens or Rouen can easily be visited when one goes from London to Paris. Some side trips to small, quaint towns, like Bruges, Treves, Eisenach, Hildesheim, often give more pleasure than any sights in a great city. The Rhine and Heidelberg should come in every first trip. Individual taste will settle the proportions of travel in city and country. For most persons not more than half the time should be spent in large cities, as they are all similar in character.

Where everything is new make as few

changes of base as possible. Spend a day and a half in Antwerp and omit Brussels, rather than try to "do" both in the same time, as many do. Rapid changes of hotels add greatly to fatigue and expense. *Non multa, sed multum* is the motto of a wise tourist. What one learns and enjoys depends on what one is prepared to learn and enjoy. Prepare by filling one's mind with good literature and sound principles of art and insight into the meaning of history more than by looking at piles of photographs or reading books of travel. "Though we travel the world over to find the beautiful, we shall find it not if we carry it not with us."

The Social Life of Domestics

BY ANNIE L. BUCKLEY

The commonest objection to entering domestic service is the limited social privileges afforded in such employment as well as the social stigma which attaches to it. What is the social environment of the domestic worker, her privileges and limitations? What opportunities has she for improvement in education, what amusements and recreations, what ways of spending her leisure time? These are not easy questions to answer in a general way, because conditions differ in each family. The Women's Educational and Industrial Union of Boston has, however, been conducting investigations along this line in the belief that if the social standards of domestic employees could be raised, working women would be more ready to accept this employment. Inquiries have been made among 181 typical families, having 231 servants; results were tabulated by the Massachusetts Bureau of Statistics of Labor and published as a bulletin.

On the whole, the mistress appears to good advantage, and these special servants, far from being slaves, have a fair amount of liberty and privileges. Take the matter of entertaining visitors. As to restrictions limiting women callers, 199 replies out of the 231 are: "Not any." In regard to men callers, 188 give the same answer. Where restrictions are imposed they are not such as would be objected to by any self-respecting girl, but are in general intended to prevent interference with work. It is certainly significant that there are so few restrictions and would seem to indicate that the privilege is not abused.

"Where are visitors received?" is a question following naturally. The reply in 150 cases is "the kitchen"; two mistresses say "in her room"; 28 say in the kitchen or her room. Other replies vary: in one case it is "the parlor," in one, the sewing-room, in a few, "the dining-room."

Since, in a majority of cases, visitors are received only in the kitchen, it is interesting to know how this room is furnished. Excluding 32 cases in which the question was unanswered, replies indicate that in 93.47 per cent. of the remaining instances something is added to the kitchen furnishings beyond the actual necessities. Usually this addition is confined to a rocking-chair and a bright cover for the table; but in many households a pleasant sitting-room is still further developed by the introduction of plants, pictures or books.

What opportunity, if any, is given the domestic worker to do her personal sewing, dressmaking, etc.? Replies indicated that such work was done by hand in 103 cases, although the use of the family sewing machine was permitted in 52 cases. In 13 instances the sewing was done for the maid on the family machine.

Taking up the matter of intellectual improvement, inquiries were made about the education employees had received. It was found that 101 had had either a common or grammar school training; in four cases the word "elementary" and in 45 "limited" described early education. In eight instances it was said to be "very good," while one employee had attended a normal school and two a high school. It does not follow that no higher education is desired merely because the employee has never expressed such desire, but the fact is that 83.08 per cent. of these girls have never appeared ambitious to study. Mistresses who were asked if the servant might attend an evening school regularly if she wished to do so replied "yes" in 155 instances and in 37 "no."

The schedule contained inquiries about the reading matter of domestics. Newspapers and magazines were available to the employees and read by them in 130 instances; newspapers only in 55 additional cases. Reading of this kind was seldom done in 11 cases, never in 19, and 16 replies were indefinite. As to the kind of books read, religious works and fiction are foremost. In one answer a philosophical or critical work was mentioned, in another the works of Goethe and Schiller and Homer were specified, and in one case the Chautauqua course was followed. In a large number of cases servants are given access to the library of the employer and furnished freely with periodicals. Inquiry was made as to whether up-to-date literature on domestic science was placed in the girl's hands by the mistress. Out of 231 instances, 133 replied no; 39 did not reply and 20 said yes. In 39 other cases the possession of such books on the part of servants was indicated, including in two cases *a complete kitchen library*. This gives a text for a sermon to housekeepers.

We have not space to go into the social opportunities and amusements open to domestics outside of the house. The church, its services and social meetings, appears to be the most important social factor. Only 10 of the 231 servants were non-attendants at religious services and a good number availed themselves of church sociables, fairs, picnics, etc. Clubs are not especially popular and chorus classes or other evening classes are not largely patronized. Lectures and entertainments are attended with some frequency, but on the whole the domestic worker's amusements are meager. Only in six cases was a bicycle owned, though in nine others it was borrowed or hired. One girl was said to spend much time in "tending her flowers."

To provide rational social pleasures, and opportunities for self-culture, to rouse aspiration, and stimulate interest in books and clubs and elevating amusements are ways of helping and uplifting the women employed in household service, says Prof. Mary Roberts Smith. And who so well able to do this as the mistress, by means of her own culture and friendly interest?

Closet and Altar

Ye call me Master and Lord: and ye say well, for so I am.

Be sure of one thing, that the Lord Jesus Christ is King of this earth and all therein; and that if you will do faithfully what he has set you to do already, he will give you more to do in his good time and of his good kind.—*Charles Kingsley.*

"He gave commandment." There was always in him some sign of lordship. He did not receive instructions, he gave them; though in one moment more his mouth was to be opened in confession of the fact that he had not where to lay his head, yet he gave commandment. His look was law; his tone admitted of no qualifications; his word was prompt, complete, authoritative, final. He never recalled a sentence to amend it. Our pages are blotted all over with erasures and disfigured by a thousand interlineations, but his writing is straight on, no sentence interfering with any other sentence, any more than a star clashes with any fellow-planet in all the sea of the heaven.—*Joseph Parker.*

The whole life of a Christian is a steady aiming at conformity with Christ; so that in anything, whether doing or suffering, there can be no argument so apposite and persuasive as his example. —*Robert Leighton.*

The sinlessness of Jesus was indeed the glory as of the only begotten of the Father.—*Rev. Ebenezer Cutler.*

The head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

The highest place that heaven affords
Is his, is his by right,
The King of kings and Lord of lords
And heaven's eternal light.

The joy of all who dwell above,
The joy of all below,
To whom he manifests his love
And grants his name to know.
—*Thomas Kelly.*

I find my Lord Jesus cometh not in that precise way that I lay wait for him; he hath a gate of his own; O, how high are his ways above my ways!—*Samuel Rutherford.*

A PRAYER OF CALVIN

Grant, Almighty God, that as thou hast given us once for all thine only begotten Son to rule us, and hast by thy good pleasure consecrated him a King over us, that we may be perpetually safe and secure under his hand against all the attempts of the devil and of the whole world. O grant that we may suffer ourselves to be ruled by his authority, and so conduct ourselves that he himself may ever continue to watch for our safety. And as thou hast committed us to him, that he may be the Guardian of our salvation, so also suffer us neither to turn aside nor fall, but preserve us ever in his service, until we at length be gathered into that blessed and everlasting kingdom, which has been procured for us by the blood of thine only Son. Amen.

Mothers in Council

A NOTABLE MOTHERS' MEETING

The Walnut Avenue Maternal Association, Boston, has just had a noteworthy meeting. Aside from the fact that it was the celebration of the society's twenty ninth anniversary, the program was unique enough to attract more than passing comment and to be widely copied. The addresses were so planned that a mother talked to fathers, a father talked to mothers, a mother talked on training boys and a father gave his ideas of training girls. Mrs. C. H. W. Wood, president, was in charge of the exercises.

Rev. Mary Whitney, who led the symposium, emphasized the thought that the family needs equally the influence of both father and mother, quoting the clergyman who declared, in reply to the queries, Why there are more women than men in the church, and how to get boys to attend Sunday school, "If men will go to church, boys will go to Sunday school, for the boy respects what his father respects." Dr. Beale, in his characteristic way, "from the realm of ideals," gave some good hints on training girls, who, he said, only need room and to be shown genuine ideals. Mrs. Irving Upton, in a clear talk on the rearing of boys, said they should be taken seriously, kept busy, never deceived, trained in manners, treated with respect and confidence.

The first president of this association and its founder, Mrs. Rockwood, now over eighty years old, was the guest of honor. In her interesting reminiscent talk she reviewed the progress of the maternal association from the first mothers' meeting, when Mary greeted Elizabeth. "One mother with God is enough to hold a meeting," she declared. J. A. S.

A KINDERGARTEN OF ONE

"I feel that it has been a failure. All my winter's effort has not done what I hoped it might for Charlotte. She knows square faces and cylinders, and ever so many pretty poems; and she has feeling for form and color and can weave mats some, and make droll, crooked chairs out of peas and toothpicks. She is good as a kitten when I devote myself to her and praise everything she does."

We were walking home together, Charlotte's young mother and I, after a morning that had included one or two calls and a peep into a schoolroom.

"I spent ever so much on materials after buying all the books on the list you sent me, and I don't know how many hours of study I devoted to it beside the time when I had Charlotte with me. The reading and thought were all gain, to be sure. It has sweetened my outlook and helped me inestimably, but somehow I have not succeeded in removing Charlotte's little faults, as I hoped to, or in inspiring her with a loving, generous spirit. That is, she means right in the abstract, but *did* you see how she behaved at Mrs. Norton's? I was mortified beyond endurance. Clifford and Ruth, and even the baby and little Tom were so polite. Their mother insists that they quarrel, but today they were sweet as seraphs, even when Charlotte piled all their toys into her arms and carried them to a corner. But when she pushed little Tom over, and—O dear, it was too dreadful! Charlotte, dear, run on ahead and look for buttercups on that bank. There! Do see her, taking that dirty little creature by the hand, and very likely it has smallpox or diphtheria!"

"If a life of isolation were what we had to prepare for, solitary training would be all right, perhaps," I ventured. "But as it is in the world, among all sorts of people and influences, jostled and elbowed, pleased and annoyed, giving and taking, that life must be spent, the character needs to develop and strengthen under social conditions. Why not invite in a half dozen other little children to share your care and instruction? I fancy that, perhaps, you lacked the proper elements when you strove to make a kindergarten with one pupil. Having a group of children, you have the world in miniature; little family circles make up the neighborhood and the nation. Children crave companionship with those of their own age. If Little Neighbor's fingers are slow and clumsy as my own, I have more patience with paper mats and chains. I see others doing better work than I, and not only resolve to do as well, but become accustomed to hearing others praised and am soon ready to forget my own attempts and rejoice in another's success."

"Children do have to learn how to enjoy each other," mused my friend. "You see how eager Charlotte is for play. I had not thought she needed educating into happy relations with others."

As we turned from the buttercup-spangled bank and Charlotte's little wayside playmate had to be left behind, there was a storm of sobs and protests. Quiet being restored, my friend said, with a laugh, "I see the advantage there is in numbers." A. M. T.

THE CRITICAL YEARS

"Well, I've given up pretty much all my time to my children ever since they were born. Now the youngest is ten years old and I think they can look after themselves hereafter. Who was it that said, 'Give me the first ten years of a child's life and I don't care who has the rest?'" Thus spoke a bright woman, who was discussing, with several other mothers, the problem of bringing up children.

"Yes, it is a relief to get children to the point where you don't have to think about them. When they are little you can never get them off your mind a minute."

These remarks gave food for reflection to one listener, as they clearly showed what she had constantly noticed among mothers—a carelessness concerning the welfare of boys and girls in their teens. They watch with constant love and solicitude over their little children, patiently helping them in their clumsy efforts at walking and talking, and giving them counsel and sympathy as their eyes are gradually opened to the many strange things around them. But they seem to forget that their boys and girls have even more difficult experiences to encounter when they reach the borderland between childhood and manhood or womanhood.

Too often mothers look upon this as an awkward and disagreeable age, and are glad to send their children away to school and so get rid of the mortification which their mistakes and absurdities cause. When the little boy lifted his feet awkwardly in his first attempts at walking, when he had frequent tumbles from a failure to balance himself properly, he was kissed and petted, comforted when he failed and praised when he succeeded. But when he stumbles and falls in his effort to walk like a man, when he blunders and makes absurd remarks in his efforts to act and talk like a man, he gets precious little sympathy from this same mother. Too often she laughs at him and makes him self conscious by calling him awkward and stupid. The charm of babyhood is gone, it is true, but the child needs love and sympathy even more than he did in his days of prattling and toddling.

The careless freedom of childhood is gone, and the mysteries and problems of life surge upon him with bewildering force. He feels at home neither with children nor young men, and, though he sorely needs help and guidance, he is very shy about receiving it. At this juncture a mother needs consummate skill. She must study the individual, for at this age no two boys or girls need just the same treatment; what is meat for one is often poison for another.

These two or three critical years have often made or marred a character which up to that time had given little evidence of what its development would be. With all due respect to those who consider the first ten years the decisive ones in forming character, there are numberless instances of a complete and thorough change between the ages of twelve and eighteen, whereby a boy develops into such a manhood as would have been pronounced impossible by those who knew him during the first decade of his existence. Considering all this, surely no mother ought to cast off her children when they have reached their "teens," but rather give them more thoughtful, loving and watchful care than she has ever done before. M. C. B.

The Conversation Corner

LOOK sharp, my children—what have we here?
The galloping horse of Paul Revere,
Riding still—how he would have wondered—
On April nineteen, nineteen hundred!

He will have plenty of company today, not all on horseback indeed, but many on the back of rubber wheels and some in carriages without horses. How little he could have dreamed that because of his patriotic ride that night a hundred thousand people would keep Patriots' Day, all over Massachusetts, a century and a quarter later! We thank Paul Revere for his instrumentality in securing us all a holiday at this particular season, giving us all a chance, after the long, raw, grippy months, to get out into the open air and sunshine. They will do us good like a medicine, and strengthen us more than a tonic! It gives new life to watch the buds on the trees and the grass on the ground, and to listen to the cheery birds.

We do not need to go to Lexington to begin our observations in nature—Lexington comes to us by the first letter on the pile:

Mr. Martin; Dear Sir: I was interested in Corner article on trees (March 22) by Oliver B., and your remarks that follow it. You quote from the "Government Forestry Report" that the average growth of the hard maple was only one inch in diameter in sixteen years. Is there not some mistake in the statement? If you transplant a maple, oak, beech or walnut the growth will be very much more than the figures given. When I was a boy in the town of Lunenburg, in this state, I used to help in the making of maple sugar, and I am quite sure that our large trees were from three to four feet in diameter. But they could not have been as many hundred years old as they would need to be at the rate of one inch in sixteen years. I think that the sugar maple, growing in the open, as on the roadside or in the pasture, will make an average of one inch in three years. I have some maples planted (fourteen years ago) beside the road in this town, nearly twelve inches in diameter. Please ask some of your Corner boys in Vermont or New Hampshire for facts in regard to the growth of that tree. Wood choppers will tell you that from thirty to forty years is long enough to let a hard wood forest grow when it can be again cut off and left for a new growth.

Lexington, Mass. J. H. P.

For explanation of these different statements, I sent the Corner page of March 22 and J. H. P.'s comment at once to the "Forestry Division of the Department of Agriculture," and promptly received this reply:

Mr. L. H. Martin, Boston; Dear Mr. Martin: . . . As to the matter of the growth of maple, you quoted me correctly. I stated in my pamphlet that sixteen trees, fifteen inches in diameter, were measured in a virgin forest, and that the average rate of growth of these was found to be one inch in sixteen years. During the last summer a thorough study of the growth of Adirondack hard woods was made by one of our agents. My figures were found to be approximately correct *for the large trees*, but for the small timber the growth is much more rapid. I send you a table which represents the average rate of growth in the Adirondack Mountains. If you write to your correspondent please call his attention to the fact that the figures taken by us are from forest grown trees, and not from individual specimens standing in the open. His observations, so far as they go, are doubtless correct.

H. S. G., *Acting Forester.*
Washington, D. C.

I do not dare ask the Despotic Foreman to set up this long table of figures, but it shows that the growth in ten year periods accords with the general statement first made. For the decade from 40 to 50 years, the growth is eighty-hundredths; from 90 to 100 years, one inch; the highest rate is from 140 to 150 years, viz., 1.28, diminishing from that point till when the tree is 400 years old, the growth is only .24. I ought to have stated in the first article that these measurements were in the Webb and Whitney tracts in the Adirondacks. Since I quoted the report I see by the papers that its author, the Washington forester, has been elected as professor of forestry in Yale University, so that hereafter our boys who go to Yale will learn all about it—without having to live 400 years!

It would be very interesting if our Lexington tree-man would tell us some time about the rate of growth of the centennial elm, planted on Lexington Common by General Grant, April 19, 1875, twenty-five years ago. I think it did not thrive very well for the first decade. I have another letter about Oliver R.'s trees, but as it comes from a New York boy I will save it for our New York broadside.

Just after our Vermont broadside was printed a letter came from an old Cornerer in that state. I doubt whether he expected his remarks to be printed, but as they refer to a subject which has concerned many of us very nearly, I take the liberty to use them.

. . . What a miserable sickness "grip" is anyway! You sneeze and you cough, and think you are getting over it—and find you are getting under it. Medicine makes your stomach give out, and stomach makes the medicine give out. You hate the cold, and you hate the warm; you can't endure a stormy day with equanimity, nor enjoy a pleasant day with hilarity. It makes you feel how human you are, it drains off all your spirituality; you have a sore head, a sore chest, a sore disposition—O what a leveler of one's pride! Who cares about society, bread and butter, or even maple sugar, when he has the grip. And then it sticks so like a brother!

Vermont Parsonage. B.

And now comes in a little boy, exultant over his discoveries this spring morning: "Oh, I saw one hundred butterflies, and one hundred robins, and sixteen hundred bluebirds!" This introduces an interesting letter from New Jersey, about birds—and they belong to my own family!

. . . The Martins are expected about April 13. This is the fifth year they have rented of me. Three years ago eleven came about the middle of April, and left—a lot of them—about the middle of September. Two years ago they came at same time. They had two houses, one on a pole of fourteen small rooms, and one on the shed of six large rooms. After they left I had a new house, two and one-half stories, twenty rooms, well built, shingled roof, perches all round, painted white, etc., put on the pole, in place of the old one. April 13 (last year) they came, about sixty of them; they flew round and round, high in air, and looked at it, then lighted on a large tree opposite, then went off. The next day they came again, and finally went in the house, I suppose to examine it. They were evidently satisfied and took possession. This year I have put up another house—this will give them three, with forty rooms in all. They come and go almost exactly the same time every year. They get their food flying in the air, and do not go on the ground. They are good singers—and get at it about four o'clock in the morning. If they come back this year, I will advise you.

New Jersey. C. W. C.

I thank this gentleman for his hospitality to my Southern namesakes, and hope to hear soon whether they arrived on time and how they liked their new home.

Mr. Martin

Corner Scrap-Book

(*For the Old Folks*)

THE SCRIPTURAL RIDDLE

The Portsmouth lady who asked for the riddle, March 22, sends thanks for an answer handed her a few hours after the publication of her question. A Vermont correspondent, who always seems to have his eyes out for everything old and odd, says it has been printed several times, and in *The Congregationalist* of April 25, 1895—five years ago next week. The few readers who do not have it already in their memories or scrap-books are referred to that issue! (Or I will forward a copy to any one who sends *G. Washington* for it.) A few lines are repeated now:

Come and commiserate
One who was blind,
Helpless and desolate,
Void of a mind;
Guileless, deceiving,
Though unbelieving,
Free from all sin,
By mortals adored,
Still I ignored
The world I was in.
King Ptolemy's, Cæsar's,
And Tiglath-Pilezer's
Birthdays are shown;
Wise men, astrologers,
All are acknowledgers
Mine is unknown.

The answer to this clever riddle—which is said to have been written by Bishop Wilberforce—is found in 1 Sam. 19: 13, the "teraphim" of superstitious use among the early Israelites.

SOME MOTHER'S CHILD

A. H. K.'s question in March 22 is answered by Mrs. T. of Mansfield, Mass., who gives the author as Francis L. Keeler, and by Mrs. D. of W. Suffield, Ct., who found it set to music in "White Wings," an Indiana song-book.

At home or away, in alley or street,
Wherever I chance in this wild world to meet
A girl that is thoughtless, a boy that is wild,
My heart echoes softly, "It is some mother's child."

And when I see those o'er whom long years have rolled,
Whose hearts have grown hardened, whose spirits are cold,
Be it woman all fallen, or man all defiled,
A voice whispers sadly, "Ah! some mother's child."

No matter how far from the right she hath strayed,
No matter what inroads dishonor hath made,
No matter what element cankered the pearl,
Though tarnished and sullied, she is "some mother's girl."

No matter how wayward his footsteps have been,
No matter how deep he is sunken in sin,
No matter how low in his standard of joy,
Though guilty and loathsome, he is "some mother's boy."

That head hath been pillowed on tenderest breast,
That form hath been wept o'er, those lips have been pressed,
That soul hath been prayed for in tones sweet and mild,
For her sake, deal gently with "some mother's child."

L. N. M

Christ's Estimate of Doubters*

By Rev. A. E. Dunning

Professor Huxley invented the word "agnostic" to describe the attitude of his mind toward religion. He said, "It came into my head as suggestively antithetic to the 'gnostic' of church history, who professed to know so much about the very thing of which I was ignorant." There are probably more agnostics in Christian lands today than ever before. They are uncertain about God and their relations to him. Joseph Cook has said, "The agnostics call God unknowable, but that he is unfathomable is all they prove and often all that they mean." How does Christ regard them?

With some men doubt ministers to pleasure, because it dulls conscience when they choose to transgress the law of God. With others doubt is pain, because without confidence in God hope dies and life is robbed of interest. The different ways in which Christ regards these classes is shown in what he said concerning John. He declared:

1. *His opinion of an earnest doubter*, [Matt. 11: 2-15; Luke 7: 18-28.] Early in my ministry I preached a sermon on honest doubt. When I had finished, a deacon who loved me begged me never again to preach such a sermon, for he said that there were no honest doubters, and that doubt is always sin. Christian opinion has changed somewhat since then. Most students of the Bible are willing to admit that John was honest and that he doubted whether Jesus was the Messiah. He had testified with the certainty of knowledge that he had heard the voice from above and had seen the Spirit descending which assured him that Jesus was "he that should come," the Son of God [John 1: 32-34]. But now he had been for months in prison, his body weakened and his spirit crushed by enforced confinement. His faith gave way to the question, "Art thou he that cometh, or look we for another?" But Christ had no hard words for John. He pointed out to the multitudes that John was no reed shaken by the wind, no supple candidate for popular favor, reflecting the minds of those around him. This doubter had been a rock, immovable amid the storms of adversity. Never had his summons faltered to Herod to repent, nor to the Pharisees, nor to any class. He was no sybarite, seeking luxurious living, but a prophet indeed, with the same ringing rebuke which Isaiah and Jeremiah had uttered for personal and public sins. He was more than a prophet, even than Elijah, who was to come, and those who were wise would listen to his message. Nor was John's work a failure in Christ's eyes. Up to that time none had lived for whom Christ had greater esteem than for John [Matt. 11: 11].

Here we can see how Christ regards men who have striven faithfully for righteousness, but who question whether Jesus is what his followers claim that he is. Sometimes their doubts are the result of physical disorder. They think they have lost faith when they have only lost health. They need, not a minister, but a physician, not theological instruction, but good food, pure air, proper exercise and hours of sleep. Sometimes their doubts arise from mistaken ideas of reform or failure to secure approval of their views. Perhaps John's doubt in part arose from disappointment in Christ's work, for John had sought national reform. His figures were the wrath to come, the ax at the root of the tree, the fire unquenchable. But Jesus had sought only the renewal of individuals, and the nation was as corrupt as ever.

Yet to John's inquiry Jesus sent no assurance that he would overthrow the government or release the prisoner. He only told the messengers to go back and tell their master that he was doing just what he had been doing from the beginning of his ministry. He was not reforming society, nor purifying the courts, nor turning corrupt rulers out of office. He was driving evil spirits out of individuals, making some blind persons see and deaf persons hear, giving messages of comfort to poor and disappointed ones. He was not reforming society in order to save souls. He was saving individuals in order that society might be renewed, and fortunate was the man who could accept Christ's work as evidence that he was the Messiah.

This message from our Lord perhaps never fitted any time better than the present, when many are insisting that the Church of Christ is not doing its proper work by seeking the spiritual renewal of individuals, but that it ought to devote itself to driving bad men out of public office, to making better laws, to relieving the poor from the oppression of the rich and reorganizing society. Some earnest men are asking John's question of Christ's Church, Is it doing what we have a right to expect of it, or must we look for another organization to do it? I believe that the church can make no other than Christ's answer to this question. Its business is to save individuals and make them in spirit like its Master. These saved ones, through social and civil organizations, will do what the church as an institution cannot do and never was appointed to do.

But Christ had no harsh words for earnest doubters who, like John, seek national reformation and are disheartened because they seem to fail. The reformer who did not use Christ's methods prepared the way for Christ. The man who inveighs against Christianity as it is, and even would overturn society, may be the herald of a better day.

2. *Christ's estimate of careless doubters* [Matt. 11: 16-19; Luke 7: 29-35]. He disposes of them much more briefly. They are the unheeding crowd, who pursue their own ends, indifferent either to the reformer or the Saviour. Jesus used an illustration which showed that when a boy he had shared in children's games. In the market place where they congregated some would make music for others to dance. At other times they would play at funerals, some sounding the dirge while others wailed as mourners. But sometimes perverse children would refuse every invitation to enter any game. Such were the Jews in refusing to respond both to John and Jesus. Both spoke as many speak now, to unheeding ears. John lived as a Nazirite, apart from the people. But his self-denial did not win their confidence. Jesus shared their common life, but they paid no more attention to him than to John. They said that John had a demon, and that Jesus was a wine guzzler, associating with the lower and coarser classes.

It was as common then as now for the multitude to be obstinately indifferent, to criticise the message calling them to higher life, in whatever form it was presented to them. The careless doubter doubts from choice. He chokes his better nature and lives in the present only.

3. *Christ's estimate of success* [Luke 7: 35]. The doubter may not be a failure. But he must be honest in purpose and earnest in life. Jesus judged both John and himself successful. "Wisdom," he said, "is justified of all her children." Whoever accepts the teaching of wisdom will honor those who proclaim her teachings, however they may differ in habits, appearance and methods of presenting the truth. Such men and women are carrying on the work of God, even though society is not transformed, nor government purified by the gospel as completely as we think they should be. Let no earnest doubter be discouraged and let not the man of strong faith hastily condemn him. Souls are being renewed through the Holy Spirit. The kingdom of God is making progress toward perfection. Happy are we if we trust Christ unfalteringly and live his life among men. For by doing his will we are moving toward the time when that will shall be done on earth as it is done in heaven.

* The Sunday School Lesson for April 29. Text, Matt. 11: 2-19; Luke 7: 18-35. International Lesson, Jesus and John the Baptist.

Anxious Days in the Madura District

A special report received by the American Board from its Madura Mission says that in one district where last year some $400,000 worth of rice was harvested the yield this year is $20,000 or thereabouts. Tank after tank is dry and field after field has failed, and the troubled ryot looks with heavy heart into the future, and says, "God has taken away my food; what shall I do?"

Even if conditions grow no worse a great deal of suffering will be endured. The Madura district has entered upon one of the most anxious times the mission has seen since the memorable famine of 1877. Appeals for help are coming from Hindus and Christians alike, and it requires but a few weeks in which to consume the scanty stores of the poverty-stricken peoples to make famine all too actual.

One relieving feature in the prospect is the promise of work on the railway to be constructed from Madura through some of the worst affected parts to the sea, a distance of 100 miles, but this is like the five loaves among the multitudes. Without interposition of divine Power there will be many who will faint for fasting.

The Church Prayer Meeting

Topic, April 22-28. Learning the Ways of the Holy Spirit. Mark 13: 9-11; Luke 11: 9-13; Rom. 8: 11-16, 26, 27.

By study of Christian history, observation of fellow believers, meditation, opening the heart to his influence.

[For prayer meeting editorial see page 556.]

Mellin's Food

THE comfort and joy that Mellin's Food has brought to the homes, and the peace and health it has brought to the babies, cannot be calculated, — it is priceless.

Many a mother, who has struggled with various foods, which were not adapted to infant life, has found relief and comfort in the health and happiness of her babe when it was fed with Mellin's Food and fresh milk. The child satisfied, the growth increased, the healthy color and firm flesh all indicate the return to the happy, healthy condition which every mother wishes to see in her baby.

A healthy baby is a happy baby, and Mellin's Food babies are healthy and happy.

I have had four children, and I always had a great deal of trouble with them with indigestion, and for the first nine months I could not get any rest day or night, although I tried every food that I could mention, but with very little comfort to either the child or myself; and I was advised with my last baby to give Mellin's Food a trial. I am pleased to say I did, and a better baby can not be found; he does nothing but sleep, drink, and laugh. Do not think I am an enthusiast, but I have suffered so much in the bringing up of my other children that I have no other means of expressing my gratitude to Mellin's Food. This is a voluntary statement, and any lady that desires to write me and enclose stamp, I will gladly answer her.

MRS. J. D. PHELAN
74 Park Ave., St. Henry, Montreal

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Mellin's Food Co., Boston, Mass.

Literature

Four Studies in Christian History

Three of the following volumes deal with long periods and large developments, the fourth with a local and temporary emergency. All are important.

*The Apostolic Age** is the title of the first. It is the work of J. M. Bartlet, lecturer in church history at Mansfield College, Oxford, and belongs to the series entitled Ten Epochs in Church History. It is a study of life, doctrine, worship and polity, free and almost conversational in manner, but the result of conscientious, well-balanced investigation. It makes an excellent impression by its clearness and good judgment. Some points are specially noteworthy. For instance, it points out how the earliest Christians cherished the ties which bound them to Jewish piety, holding their new faith under the old forms, as it were, but filling them with a new spirit as long as possible, *i. e.*, until the popularity of the new faith alarmed the authorities. Paul's physical affliction Mr. Bartlet believes to have been probably a heightened nervous susceptibility, perhaps due to malarial influences. This does not seem to be as likely as some disease of the eyes. As to the Revelation, he remarks that hardly any book of the New Testament is so relative to the age that saw its birth and less looks toward, or is adapted to, the distant future. Now we are beginning to understand it, but no specific reference to events yet future must be imagined. Infant baptism, he believes, is not an apostolic usage, and the form of baptism was either immersion or affusion, according to convenience. He approves, by quoting, Dr. Hort's statement that "of officers higher than elders we find nothing that points to an institution or system—nothing like the Episcopalian system of later times." A literary appendix discusses the Book of Acts, the Pastoral Epistles, the Didache and other writings.

Mr. J. H. Freese has translated from the edition of Dr. G. Kawerau the third volume of the late Dr. Wilhelm Moeller's *History of the Christian Church, A. D. 1517 to 1648* † Its special theme is Reformation and Counter Reformation. It is characteristically German in arrangement and style. Its analysis is more elaborate than is usual. Differences in type indicate differences in the importance of its portions. Short biographies are supplied frequently. The work of Luther is examined and described at length, and his rupture with Rome, the movement in the nation, the years of development, the history of the Schmalkaldic League and that of the Reformation outside of Germany are set forth with considerable detail. The Catholic reaction and the extinction of the Reformation in Italy are described, with the rise of the Jesuits and the history of the Council of Trent. An interesting chapter deals with the intellectual currents and forces in the post-Tridentine Catholicism and another with the missionary conquests of Catholicism. Then the disruption of German Protestantism, the advance of Calvinism, and the struggle between reform and counter reform in various countries are taken up, leading on to the condition of Germany after the religious peace of Augsburg and the development of the theological spirit. The influence of the Reformation upon morality and education are noted, and chapters are devoted to different Christian bodies, the Waldensians, the Anabaptists, the Socinians, etc. The book lacks something of interest because so broken up into parts. This renders it easier to be studied, but harder to be read. It also is written almost too tersely. Yet it is exceedingly able, and ecclesiastical students will appreciate it. In another edition it should be noted that the Pilgrims settled not at New Portsmouth but at New Plymouth in New England.

* Scribners. $2.00. † Macmillan Co. $3.75.

Rev. William Hunt's volume, *The English Church from Its Foundation to the Norman Conquest*,* is the first part of a projected seven volume work on the History of the English Establishment, and it covers the period from the foundation of the church in 597 down to 1066, the date of the Norman Conquest. This period is of less interest to the general public than to clerical members of the church discussed. Yet many others will gladly read what is written about the Roman mission, the church in Kent, St. Aidan, King Alfred and other pioneer promoters of the church, and about primitive monasticism and the primitive organization and early activities of the church. The book would have been better adapted to its purpose had it been one-half or two-thirds as long. Yet its over 400 pages cannot be said to be dull, and, although it is diffuse, nevertheless it is readable, graphic and apparently trustworthy. The descent of the Anglican Church from the popish through the Scotch rather than the native British church is insisted upon.

The last volume is entitled *Another Decade in the History of the Union Theological Seminary.*† The author is Prof. G. L. Prentiss, for many years one of the officers of the seminary. It is a minute record of the relations between the Union Seminary and the Presbyterian General Assembly, the outcome of which was the withdrawal of the seminary from the control of the assembly. The cause of the difficulty was the utterances of Dr. Briggs, and the issue was whether the concession, a generation ago, by the seminary to the assembly, of the veto power upon its election to professorships were legal, and, whether legal or illegal, were terminable by either party without the consent of the other. The outcome has been the independence of the seminary and its boycott by the assembly, not greatly, however, to its detriment. Meanwhile Dr. Briggs has become more aggressive and radical in his utterances, although these never were indorsed in any wholesale way by his associates in the seminary, and has relieved them of responsibility for him by going over to Episcopacy. Dr. Prentiss has told the story at great length and with needless repetitions, yet with clearness and force. Most impartial readers will concede the strength of the position taken by the seminary. The volume contains some additional material, notably a biographical sketch of Charles Butler, LL. D., for many years a director of the seminary, and is a valuable *résumé* of what may be looked upon hereafter as an episode of considerable importance in American Presbyterian history.

* Macmillan Co. $1.50. † M. W. & C. Pennypacker.

Biographical

It is another story of poverty, hardship and struggle, culminating in prosperity and high repute, which is told in the *Reminiscences of Morris Steinert*, which have been compiled by Jane Marlin, to whom Mr. Steinert dictated them. Mr. Steinert is the head of the well-known firm of manufacturers of musical instruments in this city, New Haven and elsewhere and is a genial and interesting narrator. His book will encourage young men face to face with a similar battle for the good things of life, and will set before them honorable ambitions and worthy methods. Mr. Steinert has made himself distinguished, however, by his assiduity and success in making a collection of ancient musical instruments—the harpsichord and clavichord as well as the spinet and violin and other instruments—and has accumulated what probably is the most complete and remarkable collection in the world, which he recently has given to the musical department of Yale University, we are glad to know. He also is something of an inventor in the mechanical department of music, and has constructed an instrument which he calls the Steinertone, an improvement upon the pianoforte in his judgment because of certain mechanical advances which it contains, resulting in a larger, more rhythmical tone. So far as we are aware, this instrument has not yet become widely known, but if it be what its inventor believes it, it must have a great future before it. The book is a delightful example of autobiography, and musical people will not be the only ones to take pleasure in it. It is illustrated freely and well. [Putnams. $2.00.]

Rev. A. B. Donaldson has written short sketches of Keble, Newman, Liddon, Church and Pusey, and has grouped them under the title, *Five Great Oxford Teachers.* The author is in sympathy with the general principles of the Tractarian movement, in which these five men were pre-eminent, and he has written in a scholarly as well as a profoundly sympathetic spirit and manner. His sketches reproduce very well the spirit of the men and also embody what is essential in the way of fact. The work will commend itself rather to the adherents of the movement than to others. It is something of a question, which only time can answer, how far the Oxford movement has been a benefit to the English Church. That it has accomplished great things in many respects is undeniable, but that it is all which the author and the men about whom he writes believe is still an open question. The conception of the church, which is fundamental to it, is not altogether that which we believe Christianity is likely to accept finally as divinely taught. The author also perhaps may be fairly charged with overvaluing the importance of the influence of the work of Canon Liddon, but the book is full of interest and instruction, especially to Episcopalians. [Macmillan. $1.75.]

Fiction

We should like to see a novel of college life based on the average man. In the college novels which we recall the principal characters, as in *Boys and Men, a Story of Life at Yale*, by Richard Holbrook, are exceptional, leaders either in scholarship, athletics or both, and for the most part successful in respect to college societies and honors of every kind. The ordinary student does not come to the front sufficiently, even as a background. Yet in this story the college life is well portrayed in many aspects. The manliness and high sense of honor, as well as occasional folly and even recklessness, which exist are well suggested. But the book would be truer to life if it were recognized openly, rather than intimated, that at Yale there is a distinct prominence of the Christian spirit. The Yale manhood is not priggish, sentimentally pious, but, in a real and evident fashion, it is largely Christian. As a portrayal of university life the book might be improved, in spite of its excellence. As a love story and a picture of college experiences it is graphic and forcible and it emphasizes a high ideal. [Charles Scribner's Sons. $1.25.]

How a man and his wife may almost unconsciously and without any adequate reason begin to drift apart and then through false pride become alienated is described in *The Prelude and the Play*, by Rufus Mann. How they are reunited on a sound basis of affection and trust also is set forth. The opening scenes occur in Cambridge, and the balance of the story deals with a Western lake city and with Rome. The needlessness of the difference described impresses the reader, and the unlikelihood of its developing to the extent assumed without some mutual explanation which would have set everything right, is apparent. But the story is strong, in some respects strikingly fresh, and is entertaining. [Houghton, Mifflin & Co. $1.50.]

A genuine Irish story, breezy and amusing and with touches of shrewdness and pathos, is *My New Curate*, by Rev. P. A. Sheehan, P. P. The author is large-minded and sagacious, full of shrewd appreciation of human nature and considerate towards its infirmities, and withal attractively manly and devout.

The Roman Catholic flavor of the book is seldom conspicuous and the reader's interest increases to the end. In some ways much may be learned from the story. [Marlier, Callanan & Co. $1.50.]

Miscellaneous

Mr. Vernon Blackburn has edited an unfinished account of the South African war by the late G. W. Steevens, which he calls *From Capetown to Ladysmith*. It will be remembered that Mr. Steevens was shut up in Ladysmith and died of fever before the relief of the place. He was a distinguished and popular newspaper correspondent and a man of scholarship and literary ability, which gave rich promise for his future. This volume seems to be based upon his diary, which is vivacious and entertaining, and its pictures of the opening of the war and the progress of the siege of Ladysmith are clear and striking. Yet it is sketchy and fragmentary, and doubtless suffers from the fact that the author did not intend to have it printed in its present form, while the editor did not feel at liberty to alter it very much for publication. [Dodd, Mead & Co. $1 25.]

A volume called *Retribution and Other Addresses*, by Rev. S. G. Smith, has been printed tastefully and contains papers delivered by him before various congresses, conferences, associations and institutions on these subjects: Retribution, The New Unities, Modern Problems, Economics and Crime, The University Settlement and Abraham Lincoln. His papers embody the reflections of a close student of human nature and of society, clothed in exceptionally vigorous and pertinent words, imbued with the spirit of common sense and Christianity. The book abundantly repays reading. [Curts & Jennings. $1 00.]

Worth Special Attention in Some April Magazines

If college presidents generally have as hard a time as one of them, in the April *Atlantic*, says they do, they are not to be envied their titles and dignities. Between their obligation to oversee and direct the different departments and the alleged practical impossibility of doing so they are indeed at a loss. The worst is that the public at large, and the men who are appealed to so freely for gifts to colleges, are mostly, if not altogether, in the dark as to these facts. We cannot help wondering if this paper be not overdrawn. If it be true of most, or many—indeed, if it be wholly true of any—colleges, to obtain presidents will not long remain practicable. This paper and Mr. G. F. Parker's, on The Consular Service of the United States, render the current *Atlantic* specially noteworthy.

It is a sobering reflection which Captain Mahan offers, in *Harper's*, in writing of The Problem of Asia, viz., that before long, and inevitably, the Eastern and Western types of civilization are to stand face to face, either as foes with no common bond, or else with mutual good will and the readiness to become interblended. They cannot much longer be kept separate. If they fight, it is by no means certain that the Occidental will overcome the Oriental. But unless they fight, the Occidental is certain to be altered materially and permanently by the absorption of qualities of the Oriental. In either case one of the most widespread, vital and lasting modifications of human life and character in all history is at hand. Captain Mahan writes calmly and without apprehension but with full appreciation of the possibilities. They are indeed momentous.

True to its title, the *New England Magazine* follows up the emigrant from Yankeeland and takes pride in his prosperity elsewhere. Every once in a while it has such a paper as that by W. T. Brigham, in the current number, called New England in Baltimore. In theology, literature, education, philanthropy, banking, trade, etc., Baltimore owes a large debt to New England, larger than one realizes until such a record comes under one's notice. Mr. Brigham's article is as full of information as of interest. Mr. M. B. Thrasher's account of A Government of Boys, for Boys, by Boys—at Thompson's Island, in Boston Harbor—reads much like the reports of the George, Jr., Republic, and is equally encouraging.

Notes

All the initials and other ornaments to the text used by William Morris in the Kelmscott Press were left to the British Museum with such conditions as to prevent their use in printing for at least a century to come.

The profits of Tolstoy's new novel, The Resurrection, translated by Mrs. Louise Maude, are to be devoted to aiding the Russian emigrants, the Doukhobors, some of whom already are in Canada, and who have had to bear severe persecution from the Russian government.

Père Didon, the famous French Dominican preacher who has lately died, was an author too. His *Les Allemands* and his *Vie de Jesus* won him a wide reputation. He was very liberal in his religious views for a Roman Catholic, and once was banished for eighteen months for his utterances. It was believed that he would imitate Père Hyacinthe and reject the authority of Rome, but he did not go to that length.

If it be true, as we are informed, that the late Father Chiniquy's volume, Forty Years in the Church of Christ, has been refused a place in the Boston Public Library, an explanation is in order. That Roman Catholics, among whom is numbered one of the trustees, do not approve the book is no reason for its rejection, unless the trustees are prepared to discard every other book to which any other body of Christians objects. Are they willing to take this course?

The New Books

RELIGIOUS

THE PERSONALITY OF TRUTH. By Rt. Rev. T. A. Jaggar, D. D. pp. 106. Thomas Whittaker. $1.00.
The Bohlen Lectures for 1900. They urge that truth, to be truth to us, must have personality in some sort, and that religion reached its divinest form in Jesus Christ. It made available for us a conception of deity which we can trust, love and serve.

PERSONAL RELIGIOUS LIFE IN THE MINISTRY. By Bishop F. D. Huntington. pp. 212. Thomas Whittaker. 75 cents.
Addresses to theological students. Rich in wise and spiritual suggestion based on long and wide experiences as a Christian leader.

THE CARPENTER. By Rev. C. A. S. Dwight. pp. 122. E. B. Treat & Co. 50 cents.
A devout meditation and exposition, perhaps originally used as sermons, upon our Lord's character and work, putting emphasis upon his identification with human labor and service.

LESSONS FROM THE DESK. By Harold Kennedy. pp. 160. Am. Baptist Pub. Soc.
Useful for Sunday school teachers. Simple, clear and well suited to interest and inform, thus qualifying for successful teaching.

YOUNG PEOPLE'S SOCIETIES. By L. W. Bacon, D. D., and Rev. C. A. Northrop. pp. 259. Lentilhon & Co. 50 cents.
A concise, comprehensive manual, descriptive, instructive, practical from cover to cover, supplied with statistics and other facts, and containing a short but useful bibliography.

THE BLACKBOARD IN SUNDAY SCHOOL. By H. T. Bailey. pp. 131. 75 cents.
Based upon experience and a very serviceable book.

AMOS, AN ESSAY IN EXEGESIS. By H. G. Mitchell. pp. 211. Houghton, Mifflin & Co. $1.50.

ISRAEL'S MESSIANIC HOPE. By G. S. Goodspeed. pp. 315. Macmillan Co. $1.50.

AN ESSAY TOWARD FAITH. By W. L. Robbins, D. D. pp. 173. Longmans, Green & Co. $1.00.

FICTION

PASSENGERS. By Myles Hemenway. pp. 290. Small, Maynard & Co. $1.25.
Two striking stories, Doomsday, published a year or two ago, we believe, and April, are bound together. They are uncommonly able and graceful as literary works, and are dramatic and even tragic in plot. They make an exceptional book.

THE HARP OF LIFE. By Elizabeth Godfrey. pp. 336. Henry Holt & Co. $1.50.
A hasty love affair has its frequent painful consequences after marriage, but all comes out happily and the story is well written.

THE CAMPAIGN OF THE JUNGLE. By Edward Stratemeyer. pp. 316. Lee & Shepard. $1.25.
Another of the Old Glory series. A lively tale of warfare in the Philippines, based on recent events and written with the author's usual spirit.

THE JUDGES' CAVE. By Margaret Sidney. pp. 410. Lothrop Pub. Co. $1.50.
A bright, entertaining, wholesome, historical book for young people.

KNIGHTS IN FUSTIAN. By Caroline Brown. pp. 279. Houghton, Mifflin & Co. $1.50.

THE QUEEN'S GARDEN. By M. E. M. Davis. pp. 142. Houghton, Mifflin & Co. $1.25.

FRESH AIR. By Anna B. Warner. pp. 162. American Tract Soc. 75 cents.

ANDY DODGE. By M. P. Pendleton. pp. 255. Lee & Shepard. $1.25.

EDUCATIONAL

JOSE. By A. P. Valdés. Edited by F. J. A. Davidson. pp. 204. D. C. Heath & Co. 80 cents.
One of the Modern Language Series. An annotated edition well suited for students of Spanish. Interesting as well as serviceable.

BIG PEOPLE AND LITTLE PEOPLE OF OTHER LANDS. By E. R. Shaw. pp. 128. American Book Co. 30 cents.
Meets the natural desire of children to learn about the people of other countries. It is interesting and well illustrated.

THE ECONOMICS OF DISTRIBUTION. By J. A. Hobson. pp. 361. Macmillan Co. $1.25.

MISCELLANEOUS

THE PROSE OF EDWARD ROWLAND SILL. pp. 349. Houghton, Mifflin & Co. $1.25.
Sill was one of the choicest spirits in the history of American literature. He was as capable as he was retiring, and, had he lived longer, must have done even better work than he left behind him and must have attained fame. His verse has won wide appreciation and his prose will not long lack it. The contents of this volume, taken in large part from the Contributors' Club of the *Atlantic*, illustrate the pertinency and delicacy of his handling of all sorts of topics and are rich in suggestiveness. The book is one to be kept at one's elbow and read and reread.

LETTERS OF THOMAS GRAY. Selected, with biographical sketch, by H. M. Rideout. pp. 222. Small, Maynard & Co. $1.00.
The volume includes above fifty letters, which reveal the individuality of the author pleasantly. They are addressed to friends and deal chiefly with literary or personal matters.

INDIAN STORY AND SONG FROM NORTH AMERICA. By Alice C. Fletcher. pp. 136. Small, Maynard & Co. $1 25.
Contains more than a score of songs of the American Indians with text descriptive of the occasions when they are sung, their meaning, etc. It is the work of an expert and possesses permanent and important value in addition to its mere interest, which is large.

THE ANGLO-BOER CONFLICT. By Alleyne Ireland. pp. 134. Small, Maynard & Co. 75 cents.
A concise historical summary of the facts which led up to the Anglo-Boer war. The author decides the Boers to have been at fault. The case is summed up tersely and the book merits careful heed.

ST. PAUL'S, THE CATHEDRAL AND SEE. By Rev. Arthur Dimock. pp. 148. Macmillan Co.
One of Bell's Cathedral Series. An illustrated historical and descriptive account of the famous cathedral. Well suited for the use of visitors.

THE AMATEUR'S PRACTICAL GARDEN BOOK. By C. E. Hunn and L. H. Bailey. pp. 250. Macmillan Co. $1.00.
A capital little book to have at hand if you have flower beds or vegetables in which you are interested. It is illustrated.

ON HEROES AND HERO WORSHIP. By Thomas Carlyle. pp. 303. Macmillan Co. 50 cents.
In the attractive Temple Classics edition.

A MANUAL OF ENGLISH HISTORY. By E. M. Lancaster. pp. 334. American Book Co. $1.00.
A handsome reprint of an excellent work.

FRANCE SINCE 1814. By Baron Pierre de Coubertin. pp. 281. Macmillan Co. $1.50.

THE EVOLUTION OF THE ENGLISH NOVEL. By F. H. Stoddard. pp. 235. Macmillan Co. $1.50.

THE TOILING OF FELIX. By Henry van Dyke. pp. 88. Chas. Scribner's Sons. $1.00.

PAPER COVERS

MARCH BULLETIN of the Department of Labor, Washington.—A DECADE OF ECONOMIC THEORY. By R. T. Ely. THE ORGANIZATION AND FINANCIAL POWERS OF THE DEPARTMENT OF EDUCATION. By J. T. Young and L. S. Rowe. POLITICAL AND MUNICIPAL LEGISLATION IN 1899. By R. H. Whitten, Esq. POLITICAL EVOLUTION AND CIVIL SERVICE REFORM. By H. J. Ford. Am. Academy of Political and Social Science. Each 15 cents.—MONTHLY BULLETIN FOR APRIL. Boston Public Library.

Love inspires love. Companionship wins companionship.—*A. H. Bradford, D. D.*

The Congregationalist's Indian Famine Relief Fund

Holy Week and Easter services do not seem to have diverted interest from the suffering millions on the other side of the ocean. Indeed the sentiment of loyalty to Christ stimulated by this special season has found its natural expression in many gifts in which the element of sacrifice has been conspicuous. The Seaman's Church in Boston devoted to the relief fund money that would otherwise have gone to purchase Easter flowers. A touching case of childish generosity is reported from Dover, N. H. Forty inmates of The Children's Home, whose ages range from six to twelve years, after hearing their matron read about the needs of India, as related in these columns, spontaneously started a contribution. Those who had nothing to give received from their mates who were better supplied a sufficient sum to allow of each child's giving five cents. Send all contributions to *F. H. Wiggin, treasurer American Board*, 14 *Beacon Street, Boston*, marking them "For The Congregationalist's Indian Famine Relief Fund."

A Letter and a Reply

Reports from India state that the price of grain had doubled within a few weeks. If this be true, will not the sending of money, without increasing the food supply, only tend to raise the price of food. Why is it not better to buy supplies in Europe or this country and send food rather than money?

J. W. P.

[Both the officials of the American Board and Rev. J. E. Abbott, now in New York city, who in a certain sense represents officially the missionary brethren in India, believe that the quickest and most economical method of relief is to cable money to India. The sending of grain direct from this country disturbs the ordinary course of trade in grain. It might cheapen it in some localities for a few days, but when the imported grain became exhausted prices would rise higher than ever before. Moreover, it would take a steamer perhaps two months to reach India and another month to distribute the grain effectively there and to reach points distant from seaports. Meanwhile, it is hoped that the famine will be partially relieved by the rains expected in June.—EDITORS]

Frank Kiskaddon, Kittanning, Pa., $1.
C. E. Soc., Eaton, Col., 15.
First Cong. Jun. C. E. Soc., Wellington, O., 6.25
First Cong. Ch., Oberlin, O., 118.43
P. E. M., Lake Charles, La., 5.
Bible Class and S. S., Maxwell, Tenn., 7.50
Central Cong. Ch., Topeka, Kan., 157.70
C. L. Byington, Los Angeles, Cal., 5.
Mrs. C. C. Thayer, Clifton Springs, N. Y., 5.
Pilgrim Daughters Soc., Pilgrim Mem. Ch., Pittsfield, 10.
Aux. of W. B. M., Winter Park, Fla., 3.50
Friend, Hopkinton, N. H., 3.
Cong. S. S., Ogdensburg, N. Y., 5.
Lane Union S. S., Newport, Vt., 3.
Rev. J. Leupple, So. Amboy, N. J., 10.
A. C. W., Augusta, Ga., 2.
Friend, Atlanta, Ga., 1.
Mrs. Jane Howard, No. Amherst, 5.
Mrs. Gec. E. Paul, Kansas City, Mo., .50
Miss Ayres, Rossville, N. Y., .30
South Cong. C. E. Soc., Add'l, Bridgeport, Ct., 10.
Friends, Northville, Ill., 5.
Two Friends, Newton Highlands, 5.
" " 2.
K. D. Tribou, Charlestown, 5.
Mrs. A. H. H., Waynesboro, Pa., 2.
Herbert, " " .10
Mary E. Holsinger, Fort Sill, Okl., 2.
Mr. and Mrs. B. H. Nichols, Cuprum, Idaho, 5.
First Cong. Ch., York Village, Me., 21.48
T. and A. Denison, Cleveland, O., 10.
Grace Prot. Epis. Ch., Mt. Athos, Va., 3.01
King's Highway, C. E. Soc., Bridgeport, Ct., 2.
Mr. and Mrs. August Jorgensen, Bridgeport, Ct., 1.
Friend, Sauk Center, Minn., 1.
Easter Offering, Brooklyn, N. Y., 1.
Rev. H. L. Brickett, Marion, 1.
Mrs. H. L. Brickett, " 1.
S. W. Hall, " 1.
Miss H. B. Cobb, " 1.
Mrs. Louise Hadley, " 1.
Cong. S. S., Geneva, O., 5.
Cong. Jun. C. E. Soc., Groton, Ct., 5.
Protestant Congregation, Cesarea, Turkey, 13.20
Protestant Congregation, Talas, Turkey, 12.32
Friend, Boston, 1.
Friend, Detroit, Mich., 25.
W. F. C., Littleton, N. H., 3.
A King's Daughter, Whitinsville, 5.
"Marchant," " .20
Mrs. C. H. M., Boston, 5.
Friend, Mass., 1.
Cong. Ch., La Salle, Ill., 16.78
Mabel H. Gilbert, Poway, Cal., .20
Cong. Ch., Clinton, Mich., 37.
Woman's Miss. Soc., Hood River, Ore., 2.50
Rebecca J. Chany, Washington, D. C., .15
Mrs. W. H. Chany, " " 5.
M., Taunton, 1.
Friends, Add'l, Haverhill, N. H., 3.20
Mrs. Searles, Medina, O., .50
Mrs. Parmenter, Medina, O., 1.
Mrs. Harrington, " " 1.
Collections, " " 3.50
E. R. Root, " " 5.
A. I. Root, " " 50.
J. T. Calvert, " " 5.
Mrs. H. S. Allen, Boston, 5.
Lake Erie College, Painesville, O., 2.
Young Men's Miss. Circle, Lee, N. H., 5.
Friends in Cong. Ch., " " 2.
Mrs. John B. Davies, Youngstown, O., 2.
Cong. Ch., Windham, Vt., 12.25
F. E. L., 2.
Mrs. Capen's S. S. Class, Jamaica Plain, 2.
Cong. Ch., Santa Barbara, Cal., 52.
Union Cong. Ch., Dennis, 10.
Woman's Miss. Union, Mountain Home, Idaho, 5.
Friend, .50
Clarendon Cong. Ch., Clarendon Hills, 5.57
Mystic Side Cong. S. S., Int. Dept., Everett, 1.
Mrs. W. W. Bass, Oklahoma City, Okl., 5.
Union Cong. Ch., Haverhill, 3.
Friend, 5.
C. E. Soc. of Union Ch., Boston, 10.
Friend, Cambridge, 10.
C. Colegrove, M. D., 2.
Mary A. Smith, Hartford, Ct., 100.
E. S., Dorchester, 2.
J. A. E. Humiston, Farlinville, Kan., 1.
Central Cong. Ch., Providence, R. I., 5.
E. B. S., 5.
Two Friends, S. and E., 10.
First Cong. Ch., Rochester, 11.
First Cong. S. S., 5.
South Cong. Ch., Concord, N. H., 116.93
Ten-cent Chain, Fresno, Cal., .10
In His Name Circle, King's Daughters, Bridgewater, 1.
Cong. Ch., Palo Alto, Cal., 7.
Cong. C. E. Soc., Etiwanda, Cal., 3.25
Joseph O. Proctor, Gloucester, 5.
Cong. Ch., New Castle, N. H., 1.
Howard Ave. Cong. Ch., New Haven, Ct., $12.
Howard Ave. Cong. C. E. Soc., New Haven, Ct., 2.
X. Y. Z., Mount Vernon, N. Y., 10.
Willie Crawford, Mount Vernon, N. Y., 1.10
J. D. Matthews, " " " .50
Member Broadway Ch., Norwich, Ct., 5.
Plymouth, N. H., 3.
Stowe, Vt., 5.
Friend, Asylum Hill Ch., Hartford, Ct., 50.
Friend, Asylum Hill Ch., Hartford, Ct., 10.
J. W. White, Baxley, Ga., 5.
H. and J., Clinton, Ct., 5.
Cong. S. S., Guilford, Ct., 7.25
Mrs. C. A. Hoyt, Newark, N. J., 3.
Through *Witness*, Montreal, Can., 68.30
Corban Asso., New England Ch., Aurora, Ill., 5.
Cong. C. E. Soc., Add'l, Ann Arbor, Mich., 2.
Friend, Phœnix, Ariz., 1.25
Mrs. Stein, Cong. Ch., San Bernardino, Cal., 1.
Friends in First Cong. Ch., Jackson, Mich., 14.
Louisville, Ky., .65
Friend, Stoneham, 2.
First Cong. C. E. Soc., Abington, 10.
Cong. Ch., N. N. Portland, Me., 1.
Park Cong. Ch., Greeley, Col., 30.67
Jun. and Int. C. E. Soc., Park Cong. Ch., Greeley, Col., 30.
Seth Kelley, So. Yarmouth, 2.50
Union Cong. Ch., Add'l, Providence, R. I., 1.65
Friends, Lambert's Point, Va., 1.60
Niles Cong. C. E. Soc., Niles ville, Io., 26.20
A Roxbury Teacher, 2.
Jun. C. E. Soc., Medford, 5.
South S. S., New Britain, Ct., 50.
Whately and West Brook, 35.
Cong. Ch., Manchester, Vt., 27.59
Second Cong. Ch., New London, Ct., 75.16
Hathaway Class, Nashua, N. H., 5.
Williston Ch., Portland, Me., 91.54
Thomas, 1.
In His Name, 2.
Friends in Franconia, N. H., 12.25
Millington, Ct., 2.
Cong. Ch., Add'l, Burlington, Io., 3.
Cong. Jun. C. E. Soc., W. Burlington, Io., 5.
Friend, Taunton, 1.
J. H. and M. M. S., Allston, 5.25
Wm. T. Bartley, Salem, N. H., 2.
W. G. P., Exeter, N. H., 2.
Cash, Montclair, N. J., .25
S. S. Class in 1st Cong. Ch., Wells, Me., 3.40
Union Cong. Ch., Peterboro, N. H., 39.50
Baptist Ch., " " 6.
Cong. Ch., Minot Center, Me., 16.
" New Haven, Vt., 1.
Cong. Ch., Danby, Vt., 10.
C. D. Robertson's S. S. Class and Friends, 2d Cong. Ch., Keene, N. H., 16.
Mrs. A. J. Fox, Keene, N. H., 1.
Cong. Ch., Eatonville, Wn., 4.
First Cong. C. E. Soc., Millbury, 15.
First Cong. Ch., Guilford, Ct., 7.
Machias, Me., 1.
Jane Melsom, Toronto, Can., 5.
C. H. M., Thank-offering, 1.
C. E. K., Scotland, 1.
Cong. Ch., Waterbury, Vt., 27.
Children's Mission Band, Cong. Ch., South Britain, Ct., 3.
Cong. Ch., Add'l, " " 1.
E. C., Exeter, N. H., .10
Cong. S. S., Wallingford, Vt., 4.50
Cong. C. E. Soc., Bridport, Vt., 8.85
Cong. S. S., Bridport, Vt., 4.50
Andover, N. Y., 25.
Cong. Ch., Wiscasset, Me., 8.17
Mrs. Smith, Lincoln, 1.
Miss Harding, 1.
James H. Bunce, Middletown, Ct., 10.
Broadway S. S., Add'l, Norwich, Ct., 13.36
E. C. C., Dorchester, 2.
Friend, Waterbury, Ct., 10.
Mountain Gleaners, Littleton, N. H., 5.
Friend, Littleton, N. H., 3.50
Mrs. W. C. Cannon, Dorchester, 4.25
Miss S. Lizzie Voorhees, Santee, Neb., 2.
Mary B. Stocks, 2.
J. L. Aux., Dane St. Ch., Beverly, 2.
Brookline Friends in N. H., 7.
Ethel and Gertrude, .60
Miss A. B. Hunting, 1.
Friend, 2.
Friend, Peabody, 2.
A Smoker, New York city, .20
Cong. C. E. Soc., Add'l, West Mill Grove, O., .50
Ernest Fifield, Conway, N. H., .50
1st Cong. C. E. Soc., Washington, D. C., 32.50
Friends, N. Edgecomb, Me., 8.80
Edna and Alice Johnson, Holliston, .20
Cong. Ch., Add'l, Rowley, 1.50
Two Friends, Addison, Ct., 6.
Friend, Canandaigua, N. Y., 5.
Friend, New Dorchester, 1.
W. S. C., New York, 5.
E. E. S., West Newton, $2.
Mrs. A. S. Harrison, Hartford, Ct., 1.
E. F. Harrison, Hartford, Ct., 1.
Martha B. Fifield, Conway, N. H., .50
M. Friedly, Ada, O., 1.05
Swedish Mission S. S., Roseland, Ill., 27.25
Swedish M. E. S. S., " " 27.25
E. Conklin, Bridgeport, Ct., .10
S. Davis, " " .50
A. Camp, " " 1.
W. Mitchell, " " 1.
E. Hendrickson, " " 1.
Cong. S. S., Higganum, Ct., 4.34
Two Tryonites, 1.
First Cong. Ch., Lima, O., 7.35
Unknown, 1.
Ministering Band, King's Daughters, Second Cong. Ch., Keene, N. H., 5.
Friend, Stamford, Ct., .50
Plymouth Cong. Ch., Binghamton, N. Y., 5.
Miss A. L. Gordon, Rochester, N. Y., 1.
Cong. S. S., Newfane, Vt., 33.88
Cong. Ch. and Soc., No. Falmouth, 27.47
Cong. C. E. Soc., No. Falmouth, 4.33
Mrs. Emma Phillips, Preston, Idaho, .20
Miss J. L. Roberts, Brooklyn, N. Y., 2.
A. T. Wakefield, 1.
Harold Wakefield, 1.
Ernest Wakefield, .50
Cong. Ch., Vergennes, Vt., 21.17
First Cong. Ch., Chelsea, 7.25
1st Cong. Ch. Y. L. F. M. Soc., Chelsea, 25.
First Cong. Ch., Oberlin, O., 2.50
Three John Streeters, Lowell, 3.50
North Cong. Ch., Pasadena, Cal., 5.85
North Cong. S. S., " " 4.15
Mrs. Arthur T. Reed, Oberlin, O., 1.
Clara P. Chase, Sturbridge, 4.
F. L. C. & G. F. C., Providence, R. I., 3.
E. H. Sherborne, .25
Cong. Ch., Northville, N. Y., 52.15
Cong. Ch. C. E. Soc., Northville, N. Y., 3.68
First Cong. Ch. C. E. Soc., Niagara Falls, N. Y., 29.
Friend, Franklin Grove, Ill., 1.
First Ch. of Christ, Woburn, 15.25
C. B. Wilkes, Allegan, Mich., 1.
Cong. S. S., Osage, Io., 2.05
G. M. Johnson, St. Louis, Mo., 3.
First Ch., Add'l, Longmeadow, 20.
Mrs. S. Seavey, Portsmouth, N. H., 5.
Bridgton, Me., " " 4.15
Lakewood, N. J., 5.50
Six-year-old Alisa, 6.
Briarcliff Manor, N. Y., .25
Friend, Carthage, Mo., 1.
Cong. Ch., Bluescreek, O., 4.
Mrs. A. S. B., West Salicoy, Cal., 1.50
Cong. Ch. & S. S., Jackson, Me., 9.10
First Cong. S. S., Minneapolis, Minn., 45.
Lyman B. Smith, Phillipston, 2.
C., Portland, Me., 5.
The Christian Messenger, New Bedford, 14.30
Mrs. England, Chaplin, Ct., 1.
Bessie and Madge Gondy, Lawrence, Kan., .50
Two Friends, Springfield, Vt., 5.
Olivet S. S., Springfield, Mass., 47.
M. E. C., Sheffield, 1.
Y. P. S. C. E., Ware, 10.
Ann. W. W. Mach. Co., 2.
A. C. La Boyteaux, Plainfield, N. J., 5.
Mrs. Peavey, San Diego, Cal., 2.
Lakewood, N. J., 4.
Two Friends, Roxbury, 2.
Raymond and Harry Iredell, Titusville, Pa., .10
Plymouth Cong. S. S., Salina, Kan., 5.60
Classes, Alton, Ill., 6.50
Second Cong. Ch., Ossipee, N. H., 5.
C. E. Hemingway, M. D., Oak Park, Ill., 10.
Jun. C. E. Soc., Wells River, Vt., 1.50
A Friend to India, 1.
Barstow Mem. C. E. Soc., 1st Cong. Ch., Keene, N. H., 12.
Mrs. C. W. Matthews, Bay Center, Wn., 5.
First Cong. Ch., Union Grove, Wis., 16.50
Mrs. B. F. Tobey, Danby, N. Y., 1.
Friend in Cong. Ch., Add'l, Painesville, O., 25.
Additional, Paris, Can., 14.
Cong. Ch., Falls Village, Ct., 6.86
Cong. Ch., So. Canaan, Ct., 7.14
C. E. Soc., Vernon Center, Ct., 7.15
Friends, King's Daughters Circle, Union Ch., Providence, R. I., 5.
S. M. C., Melrose Highlands, 2.
Orland Eaton, Hancock, N. H., 2.50
Friend, Clifton Springs, N. Y., 10.
C. E. Soc., No. Windham, Ct., 5.
C. E. Soc., Chaplin, Ct., 6.36
Cong. Ch., Worcester, Vt., 5.
Cong. Ch., Add'l, Wiscasset, Me., 1.
C. & J. D., Reading, Pa., 30.
Wm. Elliott, Coll., Portland, Me., 130.
E. M. Read, Boston, 2.
In Memory of Deacon Lewis Smith, 100.
Miss A. M. Wilson, 1.
Winslow Sympathy, 25.10
Friends in Henniker, N. H., 2.
Mrs. Jane Seavie, Foxboro, 1.
Martha L. Richardson, Milton, 12.
Friends, Northfield, Vt., 6.
Henry P. Cogswell, Salem, $6.
Friend, Purcell, I. T., 2.
Through the *Advance*, Chicago, Ill., 1,330.32
Ruth and Paul, Forest Hill, N. J., 2.
Lulu M. & Alexander E. Matheson, Janesville, Wis., 10.
Hammond Ave. Presbyterian Jun. C. E. Soc., West Superior, Wis., 2.
M. E. Lindbergh, Little Falls, Minn., 1.
J. S. Pierson, New York city, 5.
Member of Cong. Ch., Washougal, Wn., 10.
" L. C. S.," New York city, 3.
Geo. E. Jackson, Williamstown, Vt., 6.
Helen K. Merriam, Worcester, 2.
Mr. and Mrs. A. L. Smith, Worcester, 5.
"Samaritan," San Antonio, Tex., 5.
Y. P. S. C. E., Rockport, O., 3.50
Mrs. H. C. Bayley, Newbury, Vt., 5.
Friend, " " 5.
Mrs. M. E. Quivey, Omaha, Neb., 30.
Mrs. F. E. Sala, " " 5.
Y. P. S. C. E., Hampstead, N. H., 5.
"F.", Poughkeepsie, N. Y., 1.
First Cong. Ch., Evanston, Ill., 15.42
Y. P. S. C. E. and Friends, East St. Johnsbury, Vt., 47.
King's Daughters, Miller's Falls, 5.
Z. Stiles Ely, New York city, 50.
Cong. Ch., Add'l, Honeoye, N. Y., 3.70
M. N. Mitchell, Maple Grove, Madison, Io., 5.
Rev. A. H. Amory, Lawrence, 20.
Rev. Geo. E. Atkinson, Tekoa, Wn., 2.50
B. F. F., Boston, 3.
Easter Offering, S. B. B., Pawtucket, R. I., 5.
Friend, Avoca, N. Y., 2.
Friend, .25
M. C. M., Wellesley, 1.
Y. P. S. C. E., West Townshend, Vt., 6.
Two Friends, Lanesville, 2.
Mrs. S. York, Franconia, N. H., 1.
Friends, through Annie L. Diggs, Topeka, Kan., 2.50
C. B. W., New York city, 2.
Union Cong. Ch., S. Weymouth, 20.77
Woman's Miss. Soc., Vinal Haven, Me., 8.
Y. P. S. C. E., San Mateo, Cal., 3.25
Cong. Ch., Add'l, Nelson, O., 4.50
Mrs. W. Organ, Michigan City, Ind., 3.
Geo. W. Coxhead, Edgerton, Wis., 1.
Friends, through Canada Cong. For. Miss. Soc., 400.
E. B. Adams, Gloversville, N. Y., 10.
Friends in Bangor, Me., Add'l, 18.75
Friends, thro' Miss Elivia L. Tabor, Patchogue, N. Y., 6.50
F. W. Kimball, New Haven, Ct., 3.
In His Name, Northport, L. I., 5.
M. G. Whitcomb, Worcester, 2.
Elizabeth Campbell, Pittsfield, 15.
Y. P. S. C. E., Pilgrim Chapel, Brooklyn, N. Y., 18.50
Jun. C. E. Soc., Pilgrim Chapel, Brooklyn, N. Y., 4.
Mrs. E. W. Morse, Taunton, 15.
Rev. and Mrs. Chas. L. Morgan, Jamaica Plain, 15.
I. S. Brainard, Webster Groves, Mo., 1.
First Cong. Ch. and Friends, Fargo, N. D., 8.50
Friends, New Vineyard, Me., 2.
Soc. of Inquiry, Andover Theol. Sem., .75
Friends, Shandon, O., 13.75
First Cong. Ch., Morrisville, Vt., 10.65
Friends, thro' Rev. A. F. Schauffler, D. D., New York city, 17.50
Miss R. E. Watson, Stamford, Ct., 1.
Dorcas Circle King's Daughters, 2d Cong. Ch., Warren, Me., 5.
Mr. and Mrs. I. P. Stanell, 2d Cong. Ch., Warren, Me., 1.
Friends, 2d Cong. Ch., " " 6.25
Mrs. F. L. Hopkins, Franklin, Vt., 2.
Mrs. J. M. Smith, West Springfield, 5.
Friend, Fall River, 10.
Elethea Jarvis, Saratoga Springs, N. Y., 2.
Capt. A. Walker, Bennington, Vt., 5.
St. Agnes' Guild, " " 5.
Frances E. Shepard, 1.
Two Friends, Boston, 15.
Friend, 1.
B. M. D., Hudson, 1.
I. F. Gaylord, Barre, 3.
A Sympathizer, Roxbury, 2.
Cong. Ch., Agawam, 7.83
Lucy C. Farnham, Lynn, 2.
Cong. Ch., Bradford, Vt., 9.51
Cong. S. S., Add'l, East Machias, Me., 2.80
Pink-ribbon Children's Band, Cong. Ch., Marion, Ind., 5.
Mrs. A. H. Locke, Barrington, N. H., 5.
Cong. Ch., Napoli, N. Y., 10.
Theol. Seminary, Andover, 11.
A. C. Day, Providence, R. I., 15.

Total,	$5,417.64
Previously Acknowledged,	52,215.88
Grand Total,	**$57,633.52**

A Look About Southern California

The extent of the State of California from north to south, measured by parallels of latitude, is equal to that from Boston to Charleston, S. C. By rail it exceeds 900 miles. Ten states skirt the Atlantic coast within the parallels covered by this one on the Pacific. Hence California alone of all the states finds it needful to have two general associations, separated by a geographical boundary—one for the north and center, another for the south.

The southern California of the tourist is a narrow, crescent-shaped strip, lying along the coast from Santa Barbara to the Mexican line and extending inland from the sea to the mountains—a region 200 miles in length and about sixty at its greatest width—not so large as the State of Massachusetts. But the region covered by the General Association of Southern California extends northward and eastward beyond the mountains—a territory about as large as the State of New York. The southern California of the tourist is "a land of brooks of water, of fountains that spring out of valleys and hills," a land of the orange, the olive and the vine, and "all manner of pleasant fruits," a paradise of flowers, a land with a mild and balmy, yet stimulating, climate, a land of churches and schools, a land of marvelous progress in social and religious culture, a land capable of supporting a dense population in the enjoyment of the highest earthly privileges. But beyond the coast range eastward is a vast reach of mountain and desert, "a waste howling wilderness," with a population scattered among its mines and railway stations almost entirely destitute of the preaching of the Word, a people accustomed to express their sense of separation from climatic, æsthetic, social and religious advantages by designating the region where they live as "outside," and by speaking of "going inside," "going to God's country," when they pass the mountains to the coast.

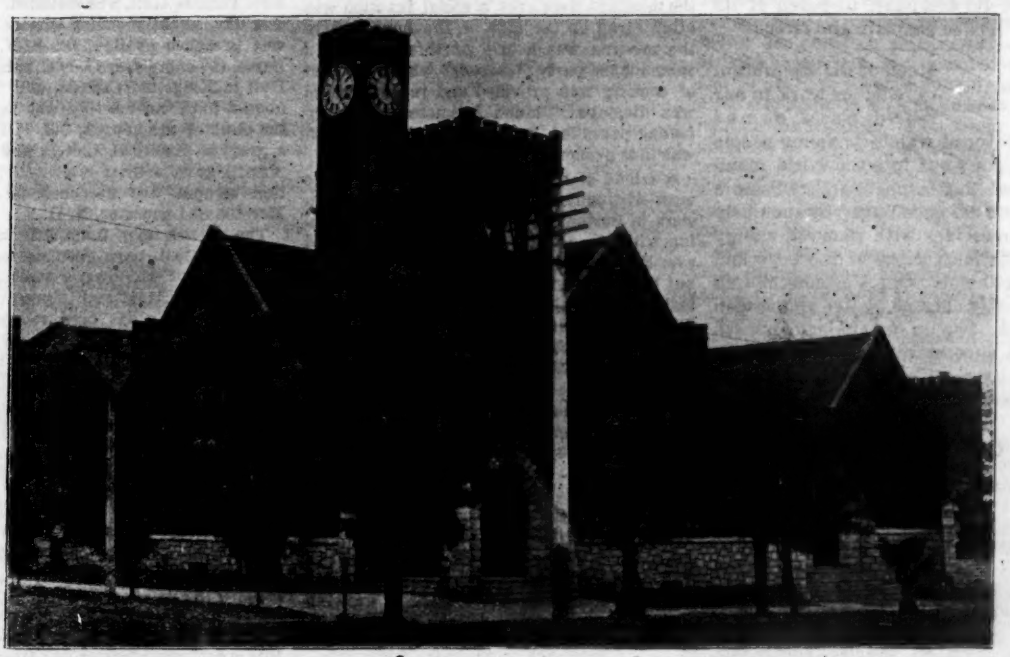
Northward, also, beyond the mountains, is an extensive region devoted largely thus far to stock and grain raising and therefore sparsely populated, but with promising opportunities for material and spiritual progress yet to be improved. This whole "transalpine" region north and east calls loudly for home mission work.

There were no Congregational churches in southern California until 1867—eighteen years after the first churches were organized in the central part of the state. In that year four churches of our order were planted at important centers of influence. But Romish preoccupation, the utter indifference of the non-Romanists to every religious consideration, the sparse population and tendencies to barbarism which characterize stock raising countries, so hindered the progress of their work that after sixteen years of effort only four more permanent churches had been added, and our whole membership was only 588

But with the year 1883 a new immigration began to crowd the incoming trains—an immigration remarkable for its high moral and religious character. It came chiefly from New England and Canada and the northern tier of the Interior States. It took possession of the land, transformed public sentiment, elevated the standard of morals, planted churches in every new settlement at its very outset, introduced a new habit of church going and supplanted the former callous indifference by a new susceptibility to religious impression, so that sixteen years later, in 1899, the eight Congregational churches had become eighty and the less than 600 members had increased to more than 7,000. Churches of other names grew in like ratio. Church membership and church accommodations increased with threefold greater rapidity than the rapid increase of population. In several of the newer towns the church rolls now number more than one-third of the whole population.

The recent dedication of a new church edifice in Redlands directs attention to the history of that church as furnishing an apt illustration of the process of growth in southern California churches. First, in 1876, a mid-week cottage meeting, moving from house to house among the dozen scattered families on a tract three miles by six, led by the writer, then pastor of the church in San Bernardino, nine miles distant; then, a year later, an added Sunday afternoon preaching service with Sunday school, in a rough board schoolhouse built without plaster or paint; then, soon after, a communion service, at the usual intervals, and members received to the San Bernardino church there, as well as at its central place of worship; then, April 18, 1880, a separate church organization of nineteen members—a colony from the church in San Bernardino, but still in charge of its pastor; then, in December, 1881, a separate pastor to meet the needs of an enlarged work. About two years later still a new well-finished church building of size to seat about 200 hearers; then, because the center of a rapidly increasing population was steadily moving away from the church, a chapel, a mile distant, of greater capacity than the church but designed as a lecture-room for a larger church yet to come; then, through local rivalries, for about nine years a divided congregation occupying the two buildings; and now finally with a united congregation comes the new church of which the chapel was a forerunner and a prophecy, built at a cost of about $22,000, to seat 700 hearers in its main audience-room and 300 more in the older chapel that opens into it.

As an outgrowth from the small beginnings of 1876 we find this tasteful structure, substantially built of stone and brick, in the midst of a growing city of elegant cottages rising up like islands among the shining waves of a vast orange grove and looking forth upon a broad valley of singular freshness and beauty and, over beyond the valley, upon the grandeur of a magnificent sweep of mountains—a sparkling gem with a harmonious setting. The moral harmonies join also in sweet consonance with the material. The house has been built with heroic unanimity of purpose in the face of a long-continued and distressing drought. Pastor and people are of one heart in the higher work also of the church.



NEW CONGREGATIONAL EDIFICE IN REDLANDS, CAL.

The edifice was dedicated with thanksgiving on the morning of the first Sunday of April. The pastor, honored and beloved, Rev. Dr. J. H. Williams, led the services. The sermon was by Dr. G. C. Adams on the words of Jesus, "I am come that they might have life, and that they might have it abundantly." Former ministers, Rev. Messrs. George Willett, O. H. Spoor and J. T. Ford, had each a part in the devotional services. At the evening service pastors of other churches in the city came with words of fellowship and good cheer. Monday evening pastors of other Congregational churches in southern California gathered for a fellowship meeting in the new church, coming some of them from far to rejoice and give thanks with the Redlands church for this crowning blessing from the Lord.

J. T. F.

A Vermont Broadside

Consulting State Editors: Sec. C. H. Merrill, St. Johnsbury; Rev. Messrs. J. H. Babbitt, West Brattleboro; H. L. Bailey, Middletown Springs; Evan Thomas, Essex Junction

Look Out—and Occasionally In

The published statistics of our corresponding secretary, showing a falling off from certain attainments of former years, is giving rise to a deal of wholesome study of the religious situation in the state. Let the investigation go forward and the way of restoration and improvement be found as speedily as possible.

An Honored Chaplain

While the discussion of unworthy army chaplains is in progress, it is a pleasure to note in what esteem Rev. C. O. Day, now secretary of the Congregational Education Society, is still held by the Vermont soldiers of the Spanish war. The Estey Guard has voted to send him a framed portrait of its company, in token of its regard for him as chaplain and friend.

A Word for the Old Home Church

Much of the inspiration to religious work in our retired places comes from the interest which its young people who have gone out into the world manifest toward the home church. Pastors and teachers are encouraged by such help to give themselves with renewed energy to the Christian culture of the boys and girls still at home. One Vermont church is thus greatly cheered by five young men in colleges, two in technological institutes, and several young women graduates. Be free with the expressions of your interest and sympathy, absent ones.

A Rare Circle of Devout Women*

BY EX-GOV. FREDERICK HOLBROOK, BRATTLEBORO, VT.

The first religious society in East Brattleboro erected its first meeting house on the "common" in 1816. I can just remember it and also its dedication, though only between three and four years of age. For many years after it was the only meeting house in the East Village, and people of all shades of doctrinal belief, who ever attended church at all, attended here. Later, as new comers augmented population and several other denominations became numerous enough to build for themselves, they found persons in the old parish or society to join them in starting their respective organizations.

I mention all this to show how broad and beautiful and adapted to the needs of the village in its early days was the religious feeling thus expressed in common worship. Indeed, it had to be so to enable the people to build a meeting house at all and to maintain religious services.

In the days of the venerable Dr. William Wells, the first minister in our new society and house of worship, the Ladies' Charitable and Benevolent Association was formed—a remarkable organization. It included ladies from the various bodies just mentioned and was productive of untold good to the community where its operations were felt. It always had a president, a secretary and a treasurer, and kept funds in hand for such objects as from time to time might seem worthy of aid.

The ladies of this association were unusually good looking, fresh in color and of refined and noble presence. At their meetings, held Wednesday afternoons, they used to appear in their nice black dresses and elegant caps (ladies of forty years or more usually wearing caps), each vying with the others as to which should be the most becoming to the wearer and most elegant in fabric and construction. To preserve the cap in perfect form they walked or rode to the house of meeting wearing over it a green "calash" instead of a more stiff or inflexible bonnet. Everybody knew it was Wednesday afternoon by the number of ladies passing on the streets decked with green calashes. After the meetings were over, a social function was often given by the lady of the house where the meeting was held. At this occurred a splendid tea-party "spread," where the best of cookery was provided and rare old china was displayed. Much intimate neighborly feeling prevailed, and a fine social condition was thus promoted.

A friend of my boyhood, later one of the most distinguished and oft-consulted financiers in Boston, said one day when I was dining with him in that city, "I have traveled over Europe and seen much of its best society, but have never seen another set of such fine-looking, matronly women as those of the Ladies' Benevolent Association in Brattleboro when I was a boy." He went on to tell how their next neighbor often invited him to come over in his best clothes, with pumps and white stockings, to carry round the salver of sugar and cream when tea was served to the ladies. This he always delighted to do, for he enjoyed their smiling inquiries after his health almost as well as his share of the dainties after his service was over, when his hostess would say, "George, you waited upon the ladies beautifully, and now you must eat all you can"; which admonition was hardly necessary, he thought, considering a growing, healthy boy's appetite and the quality of the good things before him.

Not a few of these ladies were also well read in the English literature of that day. Books were few, as compared with the present day, but they were profound and choice, and were thoroughly read and assimilated. At their weekly meetings passages of Scripture were read and many prayers offered. The interests of both church and society were much in the hearts of all, and were fully considered. Indeed, their discussions took wide range and were intellectual, interesting and instructive. Each contributed from her personal store of knowledge and experience to the edification and to the broadening of the range of thought of the others. Furthermore, cases of sickness were made known at the meetings, and watchers were provided where necessary, and little luxuries and comforts were furnished, especially to the poorer families. Professional nurses were not plenty in those days, as now, but many of these ladies were experienced and handy, and ready and willing to serve stricken ones in need of neighborly kindness.

The association took up collections from time to time to be expended in charitable or missionary work, and also occasionally in assisting the male members of the society in straits when funds were needed for parish purposes. Contributions were also now and then sent to the weaker parishes in the smaller adjacent towns.

With reverence we may perhaps be allowed to think of the outcome had our blessed Saviour, in his beautiful and loving life on earth in human form, met with such a company of Marys and Marthas as the devoted women composing this Ladies' Benevolent Association. How would his personal presence have cheered them, and he in turn would have been cheered by their love and zeal! How full, uplifting and strengthening would have been his conversations and sublime teachings in such surroundings! But though absent in person his spiritual presence was doubtless with them, quickening their faith and enlarging their Christian conceptions and their active Christian lives.

* This interesting description of an old-time institution was originally sent as a personal letter by ex-Governor Holbrook, who preferred to cast it in that form rather than as a regular article.

A Double Celebration at Island Pond

The house of worship was rededicated April 8, and the following Tuesday the new pastor, Rev. Thomas Hall, was installed. On the former day, at the morning service, the sermon was preached by Rev. Dr. S. N. Jackson of Barre, for many years a near neighbor of Mr. Hall in Kingston, Canada, and in the afternoon a platform meeting was held, at which the clerk of the church, Col. P. H. Dale, read a graphic historical sketch, and Rev. C. H. Merrill gave a brief address. The installation sermon was preached by Rev. P. F. Marston of Lancaster, N. H.

The repairs upon the interior of the house, erected in 1851, have been extensive, including memorial windows, a steel ceiling, hard wood wainscoting and alteration of pews. The old gallery has been reopened and the pipe organ placed in it. Nearly half the expense of over $2,000 is in the windows, all of which have been given. Specially noticeable is the circular one in the rear of the pulpit, which is a fine reproduction of Holman Hunt's Christ in Prayer at Gethsemane.

Mr. Hall comes from pastorates covering a period of forty years, principally in St. Johns, N. F., and in Kingston and Melbourne, Can. For a part of the time he was superintendent of missions. He was educated and ordained in Dublin. The Island Pond Church feels especially favored in securing a man of so much ability and so wide experience.

A new era of prosperity has dawned upon this organization, which has struggled desperately for existence since the drawing off of a large portion of the membership over twenty years ago. It has now a renovated church, a fine parsonage, a pastor installed at an advanced salary, and, with the incoming of numbers and wealth, promises self-support after this year. The removal of the railroad shops of the Grand Trunk to this place will soon add largely to the population. Conspicuous near the pulpit is a bronze tablet which truthfully epitomizes recent history. "Church Record, 1900. The church was sustained through years of depression mainly through the efforts of Deacon Alvin Bartlett."

C. H. M.

Two Prominent Pulpits Filled

BURLINGTON, FIRST

The pastorate of the First Church, Burlington, recently made vacant by the resignation of Dr. Edward Hawes, after a faithful and effective service of fifteen years, is about to be filled by the acceptance of a call extended to Rev. G. Glenn Atkins, pastor of Second Church, Greenfield, Mass., who will enter upon his new duties May 1.

The new pastor is a native of Indiana, where he was born thirty-one years ago. He graduated from Ohio State University in 1888, and from the Cincinnati Law School in 1891. He then entered Yale Divinity School, and at the end of the first year accepted

an invitation to take charge of the departments of history and political economy in the Moody School at Northfield. Here his work was conspicuously successful from the first and won for the young teacher a high place in the estimation of the great evangelist. After a service of three years he accepted a call to

REV. G. GLENN ATKINS

Greenfield, where he has made an enviable record as preacher, pastor and citizen. He takes a practical interest in whatever makes for the best life of the community and is one of the college preachers at Williams and also at Wellesley. He will be a welcome and valued accession to the religious forces in this section. T.

ST. JOHNSBURY, NORTH

Rev. Edward Mortimer Chapman, who has accepted the call to the North Congregational Church at St. Johnsbury, Vt., was born in Saybrook, Ct., in 1862, graduated from Yale in 1884 and from Yale Divinity School in 1890. He began pastoral work at Rochester, N. H., in the summer of 1890. In 1892 he was called to the junior pastorate of the Central Church in Worcester, Mass., where he has been for the past seven years. North Church has been without a pastor since the death of Dr. A. H. Heath in March, 1899.

Mr. Chapman is an occasional contributor of theological, literary and historical papers to periodicals, and articles by him have fre-

REV. EDWARD M. CHAPMAN

quently appeared in *The Congregationalist*. He was recently elected a member of the American Historical Association. A man of attractive personality and of many accomplishments, he is well qualified to succeed the lamented Drs. Heath and Lamson, and, like them, to exert a wide influence throughout the state. S.

Five Vacancies

BARTON LANDING has lost Deacon Charles Marston, and WATERBURY Deacon P. L. Mussey, each of whom was nearly 86 years of age. The latter had been deacon of his church for 35 years. —BENNINGTON, *Second*, is bereaved of a long-time member by the death of Mrs. Lydia B. Rouse, niece of Hiram Bingham, a pioneer missionary to the Hawaiian Islands.

MIDDLEBURY suffers in the decease of Charles D. Lane, who during a previous residence in Cornwall was deacon there for 26 years, a leader in good works and honored by the churches of the county.

MIDDLETOWN SPRINGS mourns the loss of Amos Gates, one of its most esteemed members, at the age of 83. Early in life he was a successful teacher and later a farmer and stone mason. Business was suspended during the funeral services.

Among the Churches

Rev. C. R. Seymour of BENNINGTON has given a course of Sunday evening sermons on Popular Objections to the Christian Religion, beginning with the plea, "I am not interested."—At RANDOLPH Dr. V. M. Hardy has been preaching a series of Wayside Sermons with these subjects: The Niagaras of Life, Their Wasted Powers Made Useful, The Two Monuments (Cleveland), Foundations and Fortresses (Quebec), The Safe Pilot (Lachine Rapids).

MIDDLETOWN SPRINGS.—The average attendance of men for the Sundays of the current year has been 42 per cent. at the morning service and 50 per cent. in the evening. Though the proportion of men in the membership is not quite so large, yet the accessions during the last five years have been evenly divided between the sexes, and the percentage of men among the new members is increasing.

ORWELL.—Rev. Benjamin Swift has issued an annual statement and list of members, which shows that the church is excellently organized and has had a prosperous year, marked by a revival. The membership is 227, a net gain of 14.

The Parish Visitor is the name of a neat four-page bi-monthly issued by the pastors at Bellows Falls, Chester, Ludlow, Springfield and Tyson in the interest of Christian work in that section. It is published at Ludlow.

BARRE.—The pastor, Dr. S. N. Jackson, has formed a catechetical class of 43 young people. The Free Church Catechism is used. This church has received 39 members, all but four on confession, since Jan. 1.

NEWPORT.—The state convention will meet here in June. More favorable reports are received from Florida as to the health of the pastor, Rev. J. M. Dutton.

HYDE PARK.—Services have been held in the chapel of the new church, which awaits only pews to make it ready for full occupancy.

MCINDOES.—The parsonage is undergoing repairs for the coming of the family of the pastor, Rev. H. M. Kellogg, from Wilder.

In and Around Boston

Preparing for the Conference

Considering the numerous Holy Week services in greater Boston there was a satisfactory attendance upon the gathering at Park Street Church, April 11, preliminary to the missionary conference in New York. The Fisk Jubilee singers added much to the pleasure of the services. In the morning a prominent place was given to prayer. At the noon hour Hon. S. C. Darling conducted the devotional exercises. The first address of the afternoon was made by Bishop William Lawrence, who drew a pointed lesson from the triple writing upon the cross. The evening session in Tremont Temple, at which Dr. Judson Smith presided, was largely attended, the attraction being the address by Dr. N. D. Hillis upon The Strategy of Providence in Missionary Achievement. It was a forcible and illuminating presentation from history of the truth that God has used critical hours and notable men to accomplish his purpose.

New Officers for the Ministers' Meeting

On Monday morning the Ministers' Meeting tried to study itself for the benefit of the new executive committee. After interesting reminiscences by Dr. H. J. Patrick, this topic was discussed by Rev. Messrs. Butler, Allbright and Hardy. Representative C. P. Mills was called upon to state the relationship of the meeting to legislative affairs. His review of the moral bearing of certain bills that have come up for approval was interesting and instructive. He believed that a carefully selected committee appointed to watch proposed laws would render valuable service.

The following were elected officers of the meeting: Rev. W. T. McElveen, moderator; Rev. C. S. Macfarland, secretary; Rev. Messrs. P. T. Farwell, E. H. Chandler, H. E. Oxnard, executive committee.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 13

Mrs. Stevenson, president of the Massachusetts Woman's Christian Temperance Union, presided, and spoke of intemperance as the greatest hindrance to the advance of the Christian religion in this and other lands.

Miss Child read a recent letter from Miss Cull, now at Marsovan. This winter, for the first time in the history of the station, students from the college and from the girls' school have been trained together in choir practice. A small orchestra has been fitted out with musical instruments brought from Germany, and a concert has been given to raise funds to pay for them. An Armenian teacher and the wife of the French professor, with an American missionary, have co-operated in this effort, and for the first time the clear, high notes of girls are heard in a harmony of voices, delighting the listeners. This means not only progress in appreciation of music, but a breaking down of old prejudices. Some traveled several hours to attend the concert. The governing pasha and his attendants were present.

Miss Washburn reported the work of a devoted Bible woman in Marsovan. "Soul after soul from the ranks of the publicans and sinners is brought to the feet of Christ through the faithful and loving labors of this unpretending, sincere, spirit-guided woman." This woman is the niece of the one mentioned in the leaflet A Cry to Heaven from the House-top.

Mrs. Winsor gave interesting facts in connection with her work in Satara and Sirur. On one tour a bell was found half imbedded in the earth, bearing the inscription, "I. H. S.," and when this was explained the people, jealous for their own religion, said it should be taken away, but, as Mrs. Winsor said, "It *will* be true in India, Christ, the Saviour of the world." She and Mr. Winsor return to Sirur to find the added care of 200 orphan children whom they have agreed to "adopt," not knowing at present how they are to be provided for.

Miss Bushee, one of Mrs. Gulick's associates at San Sebastian, told of Sunday school work and the use of picture cards, which they secured from this country, with a blank side upon which they printed the lesson in Spanish.

Mrs. Gulick spoke of clubs and current events classes as studying the great reform movements of the present time and of the coming of the large body of teachers which Harvard is to welcome from Cuba—links in the chain which connects Christian work in its various localities and phases.

Education

— Miss Alice H. Luce, Ph. D., instructor in English literature at Wellesley College, has been called to be dean of the woman's department of Oberlin College.

— The death of Rev. Dr. T. C. Edwards, principal of Bala College, Bangor, Wales, removes an eminent Welsh Congregational preacher, theologian and educator. He was one of the first of the Nonconformists to study at Oxford, where he graduated with honors in philosophy and the classics at Lincoln College. From 1872 to 1891 he was principal of the University College at Aberystwyth, Wales. He visited in the United States in 1890, preaching with power to large audiences of the Welsh where they could be gathered.

Life and Work of the Churches

We call attention to the fact that in addition to the broadsides each week, representing in turn four New England states, and many letters from different centers in Massachusetts, we are issuing frequently pages devoted entirely to more distant sections of the country. Last week's Michigan broadside and this week's summary of southern California happenings are incidents in point. It will thus be seen that we intend to preserve and enlarge the national scope of the department. Meanwhile, the effort to eliminate the trifling details and to substitute suggestive material is winning the attention of not a few who have hitherto looked upon these columns as dull. Articles like that recently printed on how a Missouri church runs its finances, or that of April 5 on fresh and varied prayer meeting topics, or the series in the New Hampshire Broadside on The Country Church, or that in the Vermont Broadside on The Evolution of the Church, are, in our opinion, and in the opinion of a large majority of our readers, worth far more to the general constituency of the paper than columns of church gossip.

Springfield and Round About

The Hampden Conference has added to the interest of the reports and statistics of the churches this year by having these printed in neat pamphlet form. The forty seven churches have made a net gain of forty-nine members during the past year, this gain being divided between twenty of the churches. Union Church of Ludlow, under the leadership of its pastor, Rev. W. A. Thomas, makes the remarkable increase of fifty-five per cent., having added seventy members, fifty-one on confession of faith. Many are heads of families. The record is worthy of notice in these days of the reputed decadence of country churches. Nineteen churches have contributed to all six denominational societies; the average salary of the ministers is $1,333; and three of the church edifices were erected in the eighteenth century. The total valuation of church property is over a million dollars, and the indebtedness of over $65,000 reported Jan. 1 has since been decreased by about one-half. Some of the most encouraging features of the reports are increased interest in the Sunday evening services, the institution of pastors' classes, the revival of the catechetical method of instruction and a perceptible longing of the pastors after deeper spiritual results.

Other denominations than the Congregational are manifesting evidences of wider activities. Two of the Springfield Methodist churches have shown good sense by combining their forces and thus making a strong church in the largest resident section of the city. The new Baptist church, organized within a year in what is known as the Forest Park section, has just purchased a more desirable lot for a new building.

A marked feature of Rev. Dr. F. L. Robbins's work at the First Church in the absence of Dr. Goodspeed has been the constantly increasing attendance at the church services, and especially at the prayer meetings Dr. Robbins believes in the power and fertility of selected verses of Scripture, and spent five Thursday evenings on the verse, Luke 10: 42, "Mary hath chosen the good part," emphasizing the unity, necessity, voluntariness, excellence and inalienableness of religion.

To those who remember the days of '61, and to others as well who have heard so much of the bitterness of those times, the recent visit of Confederate veterans from Petersburg, Va., to this city and the present return visit of representatives of the local G. A. R. encampment are affecting evidences of the slowly but surely increasing development of the fraternal spirit between the North and South. The Virginia "boys" are giving our representatives a royal welcome. An eloquent address by Rev. Dr. P. S. Moxom of our own city was enthusiastically received.

Springfield has a new charity, which, if it meets with the financial support of the people as it promises to do, should prove itself worthy of enlargement. The King's Daughters and Sons of the city formed a City Union, over three years ago, in order to establish a hospital to care for the sick at such prices as patients are able to pay, to prepare nurses for their work and to train district nurses to go to the homes of the needy. The institution, to be conducted in the interest of no denomination or medical school, has now engaged quarters for at least two years in one of the suburbs.

The French American college rejoices in the gift of $5,000 by one whose name is not yet announced. M. A. D.

The News of Worcester

Dr. Merriman's Resignation

The resignation of Dr. Daniel Merriman, pastor of Central Church for over twenty-two years, closes one of the longest pastorates Worcester has known for half a century. The letter of resignation was tender in its references, the reason given for the step being the

REV. DANIEL MERRIMAN, D. D.

feeling that the church needed "one strong, devoted hand, one fresh, distinct voice to give able leadership."

The resignation of Rev. E. M. Chapman, the associate pastor, in November last, doubtless hastened the action of Dr. Merriman in order that the church might be free to call some younger man to assume the sole pastorate. The increase of work as pastor and the many duties in other directions, together with limitation of strength, made the step urgent. Dr. Merriman is the last of the pastors who came to Worcester in its day of small things, and through the trying and transitional years he has led the church to strength and success. During these years the church has erected a $150,000 edifice, more than doubled in membership and given $150,000 in benevolence. In this arduous service Mrs. Merriman has been an able co-laborer with her husband. The interior decoration of the church, one of the most artistic in the city, was wholly her design. Their departure is keenly felt by the parishioners, who have presented a strong petition that the resignation be withdrawn. The city at large will also feel the loss, for Dr. Merriman has been a genial and willing co-worker with the ministerial brethren, and nearly every charitable and educational movement has received his vigorous support.

Dr. Merriman graduated from Williams College in 1863, served in the Civil War, graduated from Andover Seminary in 1868 was pastor for seven years of the Broadway Church, Norwich, Ct. He preached for Union Church in the spring and fall of 1877, and in February, 1878, was installed pastor of Central Church, Worcester. He has magnified the sermon work. A master of English, chaste and pungent in expression, abhorring anything cheap or sensational, he has made his pulpit a power. Preaching has been a supreme delight to him, and the last few years he has served the church without salary.

Dr. Merriman has been preacher at the state associations in Connecticut and Massachusetts, at the annual meeting of the Congregational Home Missionary Society in New Haven, 1896, and college preacher at Williams and Yale. He received the degree of D. D. from Williams in 1881 and from Yale in 1898. The resignation takes effect May 1, and for the present his residence is likely to be in Cambridge.

A New Church Building

Immanuel Church occupied its new building, April 1, with an audience that taxed its capacity. The dedication will not take place until the remaining indebtedness is provided for. The new edifice provides much needed accommodations for the thoroughly missionary work of this church.

Dr. Wharton's Meeting

For more than three weeks Dr. H. M. Wharton, formerly of Baltimore, has been conducting revival meetings, in which all the Baptist churches united. The First Baptist Church, the largest in the city, has been well filled afternoons and crowded evenings. The second Sunday evening Mechanics Hall was filled with 2,500 people, Washburn hall beneath was opened for the overflow and quickly filled and large numbers turned away. The last two Sunday evenings witnessed similar scenes. Dr. Wharton has preached four times each Sunday. About one thousand persons, representing every Protestant church in the city, have professed conversion. Collections have been taken daily for the three orphanages for the support of which Dr. Wharton has assumed the sole responsibility.

Y. M. C. A. Anniversary

The Y. M. C. A. celebrated its 36th anniversary April 8. At the morning service all the evangelical pastors either spoke of the work or opened their pulpits to Y. M. C. A. speakers. In the afternoon a mass meeting was held at Association Hall, the speakers being Hon. A. S. Roe, president of the board of trustees, Evangelist Wharton and W. C. Douglass, general secretary at Philadelphia. The first large gift of $25,000, by the late Albert Curtis in 1883, made the present building possible, and the provisions of his will, giving over $77,000 more, would have wiped out the entire debt but for the large revenue tax, amounting to about $9,000. But this has been provided for, so that the association is practically free of debt. E. W. P.

The North Texas Association

The annual meeting at Cleburne, April 3-5, opened with an illustrated lecture and song service. Rev. T. C. Horton of Dallas preached upon The Mission of the Church. Other speakers and topics were: Rev. J. C. Huntington of Paris on The Abuse and Use of the Blackboard, Rev. George P. Hauser on Joseph a Type of Christ and Rev. Luther Rees The Testimony of the Monuments to the Inspiration of Scripture. Superintendent Rees also presented the work of the Home Missionary

and Church Building Societies and Rev. J. C. Huntington the work of the Sunday School and Publishing Society. A number of Sunday schools and several churches have been organized recently, while from many directions is heard the cry, "Come over and help us." Rev. F. W. Boyle of San José, Costa Rica, described missionary work in Central America and Rev. I. C. Horton spoke of The Eight Great Mysteries of Scripture. A Moody memorial service was held on the last evening, Rev. Messrs. W. I. Carroll and Luther Rees delivering the addresses. L. R.

Holy Week and Easter Sunday

The observance of this hallowed season in our churches was never more general or more heartfelt than this year. It is a favorable opportunity for union gatherings of different denominations, since the nearer men get to Christ, the closer they are drawn to one another. The Old South of Boston, as has been its custom for several years, opened its doors to the Congregational, Baptist, Episcopalian and Unitarian churches of the Back Bay for an impressive service Good Friday. On this day, also, Somerville churches held a union service at Day Street, Rev. C. L. Noyes officiating; Salem churches at Crombie Street, with a sermon by Rev. J. W. Buckham; and the Newton churches met with the Baptists, representatives of the Methodist, Unitarian and Congregational churches also participating in a solemn devotional service on the theme, The Seven Words from the Cross. Dr. E. N. Packard preached to the assembled churches of Syracuse, N. Y., in connection with the communion service Friday evening. Springfield, O., held a union service of various denominations, including the Lutheran.

Other pastors, like those at West Roxbury, Brighton and Middleton, arranged extra services in which they were assisted by brother ministers, since a new personality or method of approach sometimes awakens a responsive chord hitherto silent. Leyden Church, Brookline, and Spencer, Mass., held an Easter morning prayer meeting. The most elaborate efforts we have heard of in this vicinity were at Auburndale, Mass., where Sir John Stainer's oratorio, The Crucifixion, was finely given on Palm Sunday, the Lord's Supper was observed Thursday evening and a union service with the Methodists and Episcopalians was held on Good Friday; and at Shawmut Church, Boston, and North of Portsmouth, N. H., where Dubois's musical setting of the Seven Last Words of Christ was impressively rendered. First Church, Northampton, also gave Stainer's Crucifixion on Good Friday. Shawmut gave practical expression to its devotion by an Easter offering of $2,600 toward its endowment fund. Rev. L. H. Thayer of Portsmouth, North, considered The Symbols of the Passion: The Cup, the Elements of Sorrow and Obedience; The Thorn Crown, that of Ignominy; The Cross, representing Victoriousness; and the Nail Prints, expressing Strenuousness.

Among other suggestive subjects we note the following: Rev. F. S. Hatch, at Monson, Mass., preached a series of preparatory sermons on The Gracious Invitations of Jesus to Come to Him for Pardon, Rest, Wisdom, Service, Victory, Friendship; and these were followed by nightly sermons during Holy Week on The King's Compassion, His Warnings, Teachings, Silence, Sacrifice, Triumph, The Royal Feast, The Realm of Mystery. Rev. E. L. Noble of Trinity Church, Neponset, issues a beautiful pamphlet containing the subjects of two weeks' sermons and conversation meetings, prefaced by a brief, tender address to his people. Each sermon is preceded by a conversation and the topics are delightfully simple and familiar, being practical questions about the Christian life.

The churches of Hartford, Ct., have shown marked interest in the Lenten season, three of the pastors conducting a daily service through Holy Week. A notable feature of Asylum Hill's observance was an impressive rendering, by a large choir, on the evening of April 1, of Stainer's The Crucifixion, a work of great pathos and power. A Good Friday service, in which seven ministers spoke on the seven words from the cross, drew together a large audience in Fourth Church and left an impression that should result in a deepened spiritual life. The Easter music was, as usual, of a high order; the able rendering of Stainer's Saint Mary Magdalen by more than twenty cultivated singers, in Farmington Avenue Church, on Easter evening, being especially notable. At the seminary, as in previous years, special Holy Week services were conducted by Rev. F. W. Greene, Profs. F. S. Luther of Trinity College, L. O. Brastow of Yale, F. H. Foster of Pacific Seminary and President Hartranft.

Rev. A. M. Hyde of Toledo, O., has grouped a unique series of subjects around the question, How Far Is Christ in the Life of Our Times? considered in its intellectual, social, business, political and religious phases.

First Church, Oak Park, Ill., rendered an elaborate Eastertide service entitled The Redemption, with words in part composed and wholly arranged by the pastor, Dr. W. E. Barton, and music by the organist, Dr. Louis Falk. This was rendered in three parts: The Trimphal Entry, Palm Sunday; The Crucifixion, Good Friday; The Resurrection, Easter morning; and was repeated entire Easter evening.

Rev. D. W. Waldron and a group of helpers, for the twentieth consecutive year, made their Easter round of Boston hospitals and charitable homes, distributing cards and holding services.

Some Essex County Notes

Church life in these ancient localities may not move with the rapidity and snap of newer regions, but it is by no means extinct. Our Congregational forces are steadfast and hopeful, though the trend of the times is strong against all religious observances. We are coming to dread the return of the summer Sunday, since it emphasizes the growing indifference to or contempt of the church. The pleasure seekers in bicycle clubs, numerous and noisy, by electrics and private conveyance, throng our streets on the way to popular resorts by shore or in the groves.

Our youth are quite susceptible to these attractions and ready to denounce all restraints on this leisure day. The Sunday school and Endeavor Society are finding it hard to keep their numbers full, to say nothing of increasing attendance. Still, there is no disposition to surrender our claims to those of amusement managers and money-getters. The pastors are hard at work. If not sensational or spectacular in their notices and methods, they are awake to the situation, and have great confidence in the power of the simple gospel to compel the attention and respect of the thoughtful and even of the giddy. The three Salem churches have maintained their union Sunday evening service with good results. Several eminent preachers from abroad have addressed these congregations. Passion Week was observed by union meetings each evening, at which neighboring ministers were heard. The Good Friday service, with communion, was held in Crombie Street Church, as it has been for fifteen years or more, with increasing interest and profit. The churches in Middleton and Manchester, as in other places, arranged similar services.

Maple Street Church, Danvers, is congratulating itself on the coming of Rev. C. J. Hawkins of New Haven. The council was much pleased with the promise and self-possession of the stranger who succeeds the devoted Rev. E. C. Ewing in this important pulpit. "A great door and effectual" seems opened to him in this thriving community.

The number of able and attractive young men in the Essex South Conference and Association is most encouraging. Messrs. Turk at Wenham, Stackpole at Magnolia, Pingree at Pigeon Cove, Sanderson at Washington Street, Beverly, Greeley at Middleton, Wycoff at Topsfield, Bradford at Boxford and now Hawkins at Danvers are certainly a goodly company to swell the ranks of those who have been a considerable time in their parishes.

The resignation of Rev. A. W. Moore, D. D., of Lynn causes universal regret among the churches of the city and vicinage. He is widely recognized as a thoughtful, scholarly, faithful and eloquent preacher and a man of high character and worth.

The North Church, under the leadership of Rev. A. J. Covell, is taking to itself strength, while Messrs. Merrill and Osgood are vigorously laboring in their responsible fields. Lynn, even more than Salem, feels the pressure of the secular and pleasure-loving spirit, while its changing population makes religious work more or less inconstant.

In Salem the saloon, after four years of exclusion, is again to begin its accursed sway. Surrounded by towns forbidding its presence, the Salem liquor dealers hope to reap large profits from their thirsty citizens. The clean and quiet streets of the old Puritan city are soon to be defiled and noisy with the brawls of drunken men and women, boys and girls, for so it has always been before. The defeat of the temperance forces was won by foreign importation. Are there none but inebriates who live beyond the American shores? One would almost think so to see how uniformly they vote "yes" the moment the free man's ballot is put in their hands. Such swelling of the population is not a fact to be proud of. We may almost envy those localities which, for lack of such growth, are sneeringly spoken of as "behind the age." Alas for an age that presses on to self-disgrace, if not self-destruction! LUKE, *pro tem.*

New Haven Matters

The first year of Dr. W. W. Leete's pastorate at Dwight Place Church, just concluded, has been one of growth along several lines. He has come into personal touch with the people by making about 1,300 calls. Fifty-six persons have been added to the church. The building has been repaired and refurnished at a cost of $8 300, and not content with carrying out these improvements pledges were secured March 18 to provide for the payment of the balance due on this when the work was undertaken. The pastor's class has proved a success, and nearly sixty boys and girls have been studying the Bible and Christian principles on a plan arranged by Dr. Leete. Some Sunday in the near future it is planned to hold a public memorial service for Dr. Twichell, the former pastor. Such a service, planned especially for the church, occurred March 27.

At Davenport Church a systematic canvass has been carried on in its district to find out how many families were attending no church or Sunday school. About twenty five families have as a result manifested their willingness to put themselves in touch with the church. Several members are giving considerable time to the Lowell House, the social settlement started by Rev. A. F. Irvine, and Miss Emma Landfear has devoted her entire time to the work. The Sunday school and social meetings are to use the new hymnal issued by the Century Co.

Dr. W. L. Phillips of the Church of the Redeemer has accepted the appointment of chaplain of the Second Connecticut Governor's Foot Guard, succeeding the late Dr. J. E. Twichell. On Easter Sunday at this church occurred one of the most interesting services of the year, when the children of the Welcome Hall Mission, connected with the church, united with the members of the Redeemer Sunday school. The close touch which exists between this church and its chapel in the poorest section of New Haven is a decisive disproof of the statement that the church is losing its hold upon the poor. F. Q. B.

New York Tidings

Manhattan Association, having now seventy-nine members, met at North Church April 11. The most important changes in the recently revised constitution relate to the examination of candidates for the ministry. Surely no one who hopes to obtain an easy entrance to the sacred office should apply at the Manhattan gate. Each candidate must present twenty days in advance of the public meeting suitable credentials, a certificate of academic and theological study, a sermon and critical exposition—all these papers to be examined by a special committee. The candidates must be examined in Hebrew and Greek by another committee in advance of the opening session. At the open meeting of the association examiners must question the candidates as to their Christian experience, call to the ministry, knowledge of church history and polity and their doctrinal beliefs. Members may then ask questions on doubtful points.

When by itself the association receives the reports of its special committees concerning each applicant, and those who are approved are granted letters of approbation for a term not exceeding two years, but subject to renewal by vote of the association. If all similar bodies in the country were governed by rules as stringent and exact the work of elevating the ministerial standard would be greatly helped. Five students from Union Seminary applied at this meeting for approbation. Rev. T. B. McLeod, D. D., of Brooklyn conducted the theological examination, which he announced to the candidates would be "serious business, but done with brotherly sympathy." The letters which were gained by the candidates under such circumstances should mean much to churches seeking supplies.

An event of significance and wide interest was the nomination for membership in the association of Prof. A. C. McGiffert, D. D., who has withdrawn from the Presbyterian order and joined the Congregational church at Orange, N. J.

Manhattan Church, Dr. H. A. Stimson, pastor, pushes vigorously on its way. The lots recently purchased on Broadway at Seventy-sixth Street have increased from $30,000 to $40,000 in value, through the getting of a fully guaranteed title of the property. The proposed union with the Bloomingdale Reformed Church, by which the latter would become Congregational and the Manhattan would pay off the debt upon the large Bloomingdale edifice, this in turn to be occupied by the consolidation, with Dr. Stimson as pastor, is still under consideration. Under the law of the State of New York the consent of the *classis* of the Reformed Church is required, and there is indication that that can hardly be obtained. The Woman's Guild at Manhattan has closed a very successful year, having raised over $800 for foreign and home missions and supported a daily kindergarten.

F. B. M.

A Sunday Evening at Plymouth Church, Brooklyn

If the Sunday evening service of April 1 may be taken as a sample—there seems to be no reason why it should not be, for there were no unusual features—Plymouth Church, Brooklyn, is free from any problem of the "second service." On this occasion the evening was a blend of successes from every point of view. The hour of beginning was 7.45, but by seven o'clock the ushers were massing a few forerunners of an immense congregation at the inner ends of the pews on the floor and in the gallery. When Dr. Hillis ascended the platform at 7.43, the body of the church, the broad gallery on three sides and the little upper gallery at the rear had only room enough left for those who continued to flow in for some minutes; and shortly the extra chairs attached to the ends of the pews on the floor were called into service. Problem number one was solved.

The service proceeded without formalities, but with evident careful plan. The pastor did not seem to mind the entrance of late comers during his reading of the Scripture lesson about Ruth and Naomi, but from that exercise on throughout he concentrated the attention of all upon the theme of his discourse, The Home. To that end was directed the thought of his assistant, who offered the prayer, and to that end the selection of the hymns was directed. Above all, the preacher clung tenaciously to a single line of thought: the home as the beginning of all things—commerce, science, literature, in short, everything was shown to have its rise in the home. In his earnestness to come close to each hearer in the house, Dr. Hillis used nearly the length and breadth of his platform, and the entire reach of his arms in gesture; never squarely facing front, he sends his voice now to one side and then to the other, grasping and holding the boundaries and hence the interior of the entire body of hearers.

Another success was the singing. Above and back of the preacher sat a score or more of the young people around the organist, to lead the congregational hymns. And what a response from the pews! Such congregational singing is scarce these days, but it is well that in Plymouth Church it has either driven out or kept out the "cold drizzle" of a paid service of song. The chorus rendered an anthem and two of its number sang sweetly two verses as an offertory. It was just right. To close the service Dr. Hillis wanted a special hymn, The Shining Shore, and in a familiar way inquired of the congregation the first line of the hymn. An immediate response, "My days are gliding swiftly by," was given, and then such singing!

SCOUT.

Self-reliant Wisconsin

The movement for "self support" continues to absorb the interest of our churches. The Wisconsin Home Missionary Society has assumed responsibility for the entire state, and the old line separating us into northern and southern districts, the former under the care of the national society and the latter self-supporting, has been abolished. This movement, undertaken after mature deliberation, requires an increase of fifty per cent. in the contributions, if the work is to be kept up at the old rate of efficiency.

The officers of the society are putting forth strenuous efforts, and the response is encouraging. The contributions for February came within $10 of the $2,000 mark. A unique feature of the campaign has been the apportionment by Secretary Carter and the executive committee of a definite sum for each church to raise, which the society will look for from that church as "its just share" in the work of self-support in home missions. While a very few have criticised that apportionment as a "tax," the great majority have gladly accepted it as something at which to aim, and our secretary's heart is gladdened by the fact that many of our churches exceed their ap-

Continued on page 592.

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Our Religious Messages

After-Easter Views

Easter is peculiarly the sacred day of the churches of Christendom. Every pulpit in the land proclaimed its deep and vital truths last Sabbath. The press of the world gave large space to its teachings and observance.

The religious journals have a prime right to its themes. In our last issue Dr. Brenda's sermon and Miss Hurll's illuminated review of the Resurrection in Art indicated that *The Congregationalist* recognized the hour and the expectation of its readers.

But this journal has its Religious Messages on other days than those of the so-called Church Year. As a religious paper each issue contains helpful inspirations to spiritual life. Its editorial outlook upon the Christian world and the treatment of current and public topics with Christian judgment are among its regular features. The *Closet and Altar* for quiet devotion and meditation is becoming a necessity to hundreds.

"The last paper had just what I wanted in the 'Closet and Altar.'"—*A Massachusetts Reader.*

"I find nothing so satisfactory as the column 'Closet and Altar.'"—*From Colorado.*

The religious, not the secular, press is the natural resource for religious instruction and truth. Denominational papers give that which is most stimulating to their own churches.

But Christians of all names can read this journal with religious quickening. Today's issue, exploiting missions and the Ecumenical Conference, shows the wide scope of the paper.

One sequel to Easter should be the welcoming of a religious paper into the home of every Christian.

Yours, *THE CONGREGATIONALIST,*
Warren P. Landers, Supt. of Circulation.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 23, 10 A. M. Topic, Anti-Slavery Before Garrison. Speaker, L. W. Bacon, D. D.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

WOBURN CONFERENCE, Winchester, First Ch., April 24, 2.30 P. M.

W. B. M., NORFOLK AND PILGRIM BRANCH, S. Braintree, April 24, 10.15 A. M.

LIBERAL CONGRESS OF RELIGIONS, Boston, April 24-29.

ECUMENICAL MISSIONARY CONFERENCE, New York city, April 21-May 1.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Washington, D. C., May 7-11.

HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION, Edinburgh, Scotland, June 22-29.

NORTHFIELD STUDENTS' CONFERENCE, June 29-July 9.

NORTHFIELD YOUNG WOMEN'S CONFERENCE, July 13-23.

INTERNATIONAL C. E. CONVENTION, London Eng., July 14-18.

NORTHFIELD GENERAL CONFERENCE, Aug. 2-19.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its semi-annual meeting in the Center Church, Haverhill, Mass., on Wednesday, April 25. Sessions at 10.30 and 2. Among the speakers will be Rev. W. S. Hawkes, Secretaries Day and Gutterson, Mrs. B. F. Hamilton, Mrs. W. H. Davis, Mrs. Albert W. Hitchcock and Miss Lizzie D. White. A full attendance is desired. Basket collation at noon. Tea and coffee will be furnished. Louise A. Kellogg, secretary.

CHICAGO SEMINARY TRIENNIAL CONVENTION.—The board of directors of the Chicago Theological Seminary, in accordance with the requirement of its constitution, hereby calls a meeting of the triennial convention of the seminary to convene in Chicago, Ill., Wednesday, May 9, at 10 A. M., in the lecture-room of the Union Park Congregational Church.

Each local association of the Congregational churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico is invited to appoint each one delegate to represent the churches of said local association. Local associations which have a church membership of over 1,500 are entitled to elect one additional delegate for every 500 church members.

The convention will consist of the delegates thus appointed, together with the board of directors and the members of the faculty of the seminary. By order of the board of directors, G. S. F. Savage, Sec.

Chicago, Ill., April 6.

STATE C. E. CONVENTIONS

Georgia,	Atlanta,	April 19-22.
North Carolina,	Raleigh,	April 23-26.
Tennessee,	Nashville,	May 3-6.
Kentucky,	Versailles,	May 11, 12.
Alabama,	Huntsville,	May 11-13.
West Virginia,	Morgantown,	May 15-17.
California,	Stockton,	May 17-20.
Oregon,	Albany,	May 26-27.
Kansas,	Hutchinson,	June 5-7.
South Dakota,	Parker,	June 21-24.
Washington,	Spokane,	June 21-24.
Ohio,	Toledo,	June 26-28.

SPRING STATE MEETINGS

Additions or changes should be sent in at once.

New Mexico,		Saturday, April. 21.
Oklahoma,	Kingfisher,	Thursday, April 26.
Kansas,	Seneca,	Thursday, May 3.
Missouri,	Carthage,	Tuesday, May 8.
Indiana,	Terre Haute,	Tuesday, May 15.
Massachusetts,	Amherst,	Tuesday, May 15.
Michigan,	Ypsilanti,	Tuesday, May 15.
Ohio,	Elyria,	Tuesday, May 15.
New York,	Homer,	Tuesday, May 15.
Iowa,	Mason City,	Wednesday, May 16.
Illinois,	Oak Park,	Monday, May 21.
South Dakota,	Sioux Falls,	Tuesday, May 22.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ALLENDER—In Middlefield, Ct., April 12, of pneumonia, Annie E. Manwaring, wife of Rev. John Allender, pastor of Middlefield Congregational Church, aged 38 yrs.

BOYNTON—In New York, N. Y., April 7, Rev. Charles Boynton, aged 84 yrs. He was prominently connected, for a long time, with evangelistic work in Wisconsin, but for the last 15 years has lived in retirement in East Aurora and New York city.

HARTSHORNE—In Plympton, Mass., April 14, Rev. Vaola J. Hartshorne, pastor at Union Grove, and for many years a faithful and efficient worker of the Mass. H. M. S.

SMITH—In Northford, Ct., April 10, Georgiana A., widow of Edward Smith, in the 66th year of her age.

STONE—In Chicago, Ill., April 9, Rev. Augustus T. Stone, pastor at Auburn Park, aged 54 yrs.

PROF. HENRY ALLEN HAZEN, A. M.

Professor Hazen of the Weather Bureau at Washington, whose sudden death, Jan. 24, was caused by a fall from his bicycle, should have fuller notice than he has received in these columns.

The son of Allen Hazen, D. D., for many years a missionary of the A. B. C. F. M., he was born in Sirur, Western India, Jan. 12, 1849. His preparatory study was in St. Johnsbury and Kimball Union Academies, and he graduated from Dartmouth College—as his father and grandfather had done before him—in 1871. He remained a year in Hanover, in the Thayer School of Engineering, and was for four years an instructor in drawing in the Sheffield Scientific School at New Haven. For another four years he was an assistant of Professor Loomis of New Haven, and aided in the preparation of his Contributions to Meteorology. In 1881 came an appointment to the Weather Bureau in Washington, of which Gen. William B. Hazen was at that time the head, and in that position his life work has been done. He came to the place with admirable equipment for its duties. He always did with his might whatsoever his hands found to do. He was diligent, enthusiastic, scholarly, ingenious in methods and zealous in investigations which yielded many valuable results.

His first service was as a computer; in 1887 he was promoted to be junior professor of meteorology, and in 1891 he became full professor. He devised various instruments for the bureau's scientific work and was a special advocate of scientific observations at very high altitudes by means of balloons. He made five ascensions himself, reaching in one of them the height of 16,000 feet.

He wrote much and the titles of his articles and books are numerous. He was held in very high esteem by his associates in the bureau. One of them, Professor Abbe, writes: "He has always been recognized as a man of the strongest convictions and sincerity, indomitable will, abundant energy and immense power for work. These innate characteristics when applied to his scientific work brought him into prominence."

In his association with Professor Loomis he came to share his genealogical work and enthusiasm, with the result that his own family history, of which he published a sketch in the Genealogical Register for 1879, has employed his leisure since, which has borne fruit in a volume nearly ready for the press, and which will, it is hoped, find issue in due time, though the loss of his final work upon it must be serious.

From early life he was an active and faithful member of the church, and in the choir, the Sunday school and the Endeavor Society his service was always ready and effective. A lady who knew him well writes, "His life was always such that, in any estimate of him, the fact that he was a Christian gentleman stands first."

H. A. H.

MRS. J. E. COLTON.

Died in Hudson, Mich., April 7, Mrs. J. E. Colton, widow of Rev. T. G. Colton. She was born in Watertown, N. Y., and was in her 74th year. She received her education at the Pittsfield, Mass., Female Seminary.

She was married in Lockport, N. Y., to Rev. Theron G. Colton, Sept. 13, 1849, and was the mother of six children, four of whom survive. Seventeen years of her married life were spent in Massachusetts and thirty years in the West.

Mrs. Colton was a woman of rare intellectual attainments, well versed on countless subjects, and was a most brilliant conversationalist. She was a woman of strong and positive ideas, abhorring the superficialities of society, yet her social nature was one of the dominant features of her character. She loved her church and was a generous contributor to its needs. Her sweet and strong personality will be sadly missed by all who knew her.

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This is one of 320 new Bedroom Suits—all seen for the first time this year. Together they constitute as remarkable an exhibit of bedroom furniture as this city has ever known. It is an excellent year in which to buy because of the great assortment.

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Life and Work of the Churches

[Continued from page 590.]

SELF-RELIANT WISCONSIN

portionment. The average of contributions has been largely increased.

The spirit of devotion is spreading to our missionary churches, and recently the following churches have assumed self-support: Mondovi with East Pepin, Tomah, Rio and Wyocena, Lone Rock and Bear Valley, Cambria and Randolph, Bloomer.

Reports just sent out by our registrar, Rev. H. A. Miner, show that we now number 252 churches, with a resident membership of 18,724. Three new churches have been added during the year. While there have been added to our churches by confession 791 and by letter 629, there is an actual loss of ninety-one in the membership of our churches reported for the past year. F. N. D.

An Old-time Revival in Missouri

In some respects one of the most extraordinary seasons of religious work that has ever come under the observation of the writer is still in progress in Springfield, Mo. It began early in November in connection with the State Convention of Y. M. C. Associations held here. Over forty men rose for prayers at one of those services. Special meetings held in two or three churches in the weeks following were measurably fruitful. On Jan. 1 Major Cole, who for a month had been conducting meetings at Monett, came to Springfield and took charge of evangelistic services in which about twenty-five of the local Protestant churches united. Two or more services, one at 9.30 A. M. and one at 7.30 P. M., have been held every week day since, in which generally the largest audience rooms available have been filled. Afternoons have been given to personal work. On Sundays many extra services have been maintained. Meetings for men on Sunday afternoons and at noon on week days in the railway shops have been signally blessed, and for two or more weeks the circuit court room was a place of daily prayer.

The whole work has been very quiet, entirely free from excitement and with no appeal to the emotions. Major Cole's exhortation has been, "Get right with God." His presumption is that men know their duty; they should at once commit themselves to Christ and enter his service. Pastors of Baptist, Congregational, Christian, Methodist and Presbyterian Churches have worked shoulder to shoulder with the leader and with one another. No day has passed without conversions; lawyers, physicians, business men, traveling men, railway employees, students and, to some extent, children have shared in the acceptance of Christ. Drury College has participated in the interest. The majority of converts have been men. Hundreds have united with the churches. The First Congregational has already admitted twenty, and the meetings there have only just closed. Pilgrim Church, at the extreme north of the city, is now the focal point of endeavor. From ten to twenty new voices confess Christ every day. Yesterday there were seventeen. Nearly 2,000 persons have expressed their purpose to lead new lives. Some of these reside in neighboring towns. And still, after 100 days of continuous prayer and labor, the interest has hardly at all abated. Rev. Messrs. Pearse Pinch and O. A. Palmer of our churches have given their entire energies to co-operation in this work and have rendered most efficient service. Both ministers and laity have come to a higher plane of spiritual life and to a clearer conception of the meaning of the kingdom of God than before. The moral tone of the city has greatly improved.

H. T. F.

TO CURE A COLD IN ONE DAY
Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

A "COVENANT UNDERSTANDING"

The Prudential Committee of the church in Appleton, Wis., recently recommended to the church the following resolution, which was adopted, by unanimous vote of the church, on March 29:

Resolved, That the pastor be instructed to present the following statement preliminary to the reading of the covenant in receiving new members into the church:

1. It is not expected that young believers in assenting to our covenant and confession of faith thereby intend to express a mature conviction, such as they can only gain by years of meditation and Christian living; but that they accept the same according to their present degree of understanding and experience.

2. Nor is it understood that those of maturer years necessarily intend to convey the idea that they agree absolutely with every form of statement; but rather that they are in such harmony with the general spirit thereof that they can work with us in peace and love. With this understanding they unite with us in our time-honored confession. J. F. F.

A LARGE AND WORTHY AIM

Northern and Central California are working toward self-support, which they expect to achieve by Apr. 1, 1901. Then all their H. M. churches will be cared for within the state and no aid will be asked from the H. M. treasury in New York. In the past 100 years the Golden State has spent six millions for home missions, one and a half of them for its own work and four and a half outside the state. In this new venture, besides making a point of caring for its own, it is hoped that it will deal no less generously by needy sister churches beyond its limits.

RING OUT, SWEET BELLS

A writer in our last Maine Broadside stated that the church in NORTH ANSON had procured a bell. This was unintentional cruelty. The pastor writes that it is trying to get a bell, but has secured only about half the amount needed. One former resident has sent "$5 for the tone." Other sums for this purpose, even from non-residents, will be welcome.

South Church, CHEYENNE, WYO., also needs a bell greatly. This is the only church in South Cheyenne, and has a great opportunity before it. Rev. Walter N. Dunham is pastor.

PROSPECTIVE CHURCH BUILDING IN IOWA

TOLEDO dedicated April 8 a house of worship costing $12,000.——MANCHESTER has let contracts of extensive reconstruction which will give a substantially new building——OSAGE, March 18,

Continued on page 593.

Silk Waists.

Our clever designers have originated some wonderfully attractive styles which are coming to hand almost every day. Prices range from **4.00** up to **25.00**

SPECIAL — Taffeta Silk Waists, plain colors, solidly tucked all over front, back and sleeves, Grecian blocking in front with crochet buttons, lap collar detachable. This Waist would be a seller at $8.00 in any store, but all we ask is..... **5.00**

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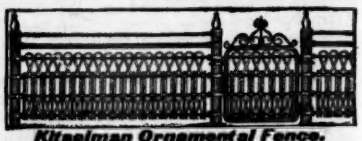

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Glenwood Ranges
Make Cooking Easy.
The Glenwood agent has them.

CLOSET AND ALTAR

Meditations and Prayers

This little volume was made because many readers of *The Congregationalist* insisted that the Closet and Altar column should be put into a permanent form convenient for daily use.

A Vermont subscriber writes: "The book has been a great comfort to me and I wish I could give it to all my friends."

$1.00 Postpaid. The Congregationalist, Boston, Mass.

Life and Work of the Churches

[Continued from page 592.]

PROSPECTIVE CHURCH BUILDING IN IOWA within 30 minutes raised over $21,000 for a building, to cost about $25,000.——CLARION has voted to build this summer, and TRAER has raised $12,000 for a new edifice.

THEOLOGICAL SEMINARIES

Yale

Dr. Alexander McKenzie spoke under the auspices of the Leonard Bacon Club upon The Reinstatement of Prayer.——Mr. Osborne delivered the Senior address upon The Minister's Use of Dante's Inferno.——Fourteen students from the Senior and Middle Classes received licensure from the New Haven Associations at their meetings, on April 3 ——The Leonard Bacon Club debated the question, *Resolved*, That William McKinley should be the next Republican nominee for President.

Pacific

At the graduation exercises, April 10, the address was by Prof. T. F. Day, D. D., of the San Francisco Theological Seminary (Pres.) on The Manifold Word of God. Diplomas were presented to seven graduates by President McLean. The day closed with a seminary dinner, which brought together about 75 men. The postprandial speeches discussed several important topics of ministerial training and the relations of the theological seminary to the university. President McLean made important statements of the work of the past year and the outlook for the coming one. Special interest attached to this anniversary as being probably the last before the seminary removes to Berkeley.

For Record of the Week see page 594.

George Whitefield, the great evangelist, began his famous career at Kingswood, Bristol, Eng., and founded the church which worships there in the Whitefield Tabernacle. Its present building was erected in 1851 and now needs renovation, which is expected to cost $5,000. In view of Whitefield's international labors an earnest appeal for help has been made to us in this country by the officials of the church, and it is indorsed heartily by Rev. Urijah Thomas of Bristol, ex chairman of the Congregational Union of England and Wales. Dr. Henry A. Hazen, 14 Beacon Street, Boston, will gladly receive and forward any contributions.

No roughness or grit in Henry's Calcined Magnesia. Keeps the bowels in gentle action. Insures pure breath. All druggists'.

THIS IS THE YEAR.—It is said that the year 1900 is going to be the best year we have ever had in which to buy bedroom furniture. Undoubtedly this statement is true if one may judge from a visit to the Paine Furniture Warerooms on Canal Street. They are showing nearly 400 bedroom suits, all new in the last six weeks. It is one of the most remarkable exhibitions of bedroom furniture ever made by a single house in this country.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, *President*
Rev. W. C. STITT, *Secretary*.
W. C. STURGES, *Treasurer*.

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Record of the Week

Calls

BARTLETT, ERNEST M., Rockdale, Northbridge, Mass., to Kingston. Accepts.

BEAN, LEROY S., recently of West Ch., Portland, Me., accepts call to Saco.

BOYD, RICHARD T., Pierpont, O., to Andover. Accepts.

CLARKE, ALMON T., Ch. of the Covenant, Shelby, Ala., to the H. M. superintendency in Alabama. Accepts.

CHILDRESS, JOHN F., Stark, Ill., to Second Ch., Terre Haute, Ind. Accepts.

CRAWFORD, SIDNEY, Rutland, Mass., to E. Dennis.

DINGWELL, JAS. D., Schenectady, N. Y., to Main St. Ch., Amesbury, Mass.

HOGEN, B. M., Park City, U., to Phillips Ch., Salt Lake. Accepts, and has begun work.

HOLWAY, JOHN W., Retreat, Wis., to Howard City and Coral, Mich. Accepts.

HYSLOP, JAS., recently of Mt. Hope Ch., Detroit, Mich., accepts renewed call to Charlevoix.

JACKSON, PRESTON B., Sprague, Wn., to North Yakima.

KOKJER, JORDAN M., Chicago Sem., to N. Aurora and Big Woods, Ill. Accepts.

MUDIE, HOWARD, Mt. Carmel, Ct., declines call to Taylor Ch., New Haven, and Rev. Geo. A. Pelton continues to supply.

MYLNE, GEO. W., Glen Ellyn, Ill., to Whitehall, Mich.

OWEN, W. H., Paynesville, Minn., to Glyndon and Felton. Accepts.

PERRIN, DAVID J., Chicago Sem., to Springfield, S. D., and out-stations. Accepts, and is at work.

PYLE, HEZEKIAH L., Olean, N. Y., to Watertown.

SNELL, LAIRD W., Andover Sem., to Union Ch., N. Brookfield, Mass.

SNYDER, PETER M., College St., Burlington, Vt., accepts call to Second Ch., Rockford, Ill.

SPANSWICK, THOS. W., Newaygo, Mich., to Baldwin. Accepts.

STUBBINS, THOS. A., to remain another year at Honeoye, N. Y., at an increased salary.

STRONG, DAVID H., Bernardston, Mass., to Williamstown and E. Brookfield, Vt. Accepts.

WASHBURN, FRANCIS M., Rohnerville, Hydesville and Fortuna, Cal., to Lincoln. Accepts.

YOST, ROBT., St. Louis, Mo. (U. Pres.), to Cortland, N. Y. Accepts.

Ordinations and Installations

BRADLEY, ERNEST B., *o.* and *rec. p.* Lorin, Cal., Mch. 30.

HALL, THOS., *i.* Island Pond, Vt., Apr. 10. Sermon, Rev. P. F. Marston; other parts, Rev. Messrs. S. N. Jackson, C. O. Gill, G. E. Reid, R. L. Sheaff, C. H. Merrill.

JOHNSON, JOHN E., *o.* and *i.* Swedish Ch., De Kalb, Ill., Apr. 7. Sermons, in English, G. H. Wilson, in Swedish, Prof. F. Risberg; other parts, Rev. Messrs. E. J. Lewis, A. Huelster, Geo. W. Rexford, A. F. Fehlandt, Hon. T. C. MacMillan.

PERRIN, DAVID J., *o.* Springfield, S. D., Apr. 3. Sermon, Rev. F. M. Cutler; other parts, Rev. Messrs. W. H. Thrall, J. H. Olmstead, B. G. Mattson, E. F. Lyman, C. M. Daley, A. L. Riggs, D. D.

SCHAFER, LOUIS S., *o.* Buffalo, N. Y., Apr. 4.

WYCKOFF, HERBERT J., *i.* Topsfield, Mass., Apr. 12. Parts by Rev. Messrs. C. B. Rice, D. D., J. L. R. Wyckoff, H. C. Adams and F. A. Poole.

Resignations

ALLEN, FRANK H., Albuquerque, N. M., after a pastorate of five years.

AVERY, WM. F., Middlebury, Ct., after a pastorate of 12 years.

BESSEY, WILL N., First Ch., Streator, Ill.

BUCK, GEO. H., Haydenville, Mass., after a pastorate of six years.

CARY, WM. B., N. Stonington, Ct., after a pastorate of 16 years. Will remove to Windsor.

CHILD, BERNARD V., Hart, Mich. Will study at Oberlin.

CURRAN, EDWARD, Astoria, Ore., to join the Congregational forces in Alaska.

FRENCH, CHAS. L., Providence, Ill.

GALE, SULLIVAN F., H. M. superintendency for Alabama, to devote himself wholly to Florida.

HALES, JOHN J., Lamoille, Ill.

LLOYD, GEO. L., La Salle, Ill.

MARTIN, JOEL, Rockford, Mich.

MERCER, HENRY W., Long Beach, Wn.

MOORE, OWEN N., Cannon and Cannonsburg, Mich.

PINCH, PEARSE, has *not* resigned at First Ch., Springfield, Mo.

STEVENS, WM. D., Noble, Mo., after a pastorate of four years.

Churches Organized

PERKINS, S. D., 2 Apr., 15 members. Rev. D. J. Perrin of Springfield is supplying.

Stated Supplies

BROKAW, MISS, at E. Arlington, Vt.

CULVER, FRANKLIN J., Pasadena, Cal., at Barstow and Daggett, desert stations on the Santa Fé Road.

HAWES, EDWARD, recently supplying at North Ch., St. Johnsbury, Vt., at Newport during the absence in Florida of Rev. J. M. Dutton.

LACEY, ALBERT T., Chicago Sem., at Ellis, Kan.

NASH, PROF. CHAS. S., Pacific Sem., at First Ch., Berkeley, Cal., during the absence of Rev. G. B. Hatch in Europe.

POETON, JOSIAH, Bangor Sem., at E. Orrington, Me.

WHITE, C. E., Hartford Sem., *not* supplying at Bakersfield, Vt.

Licentiates

MANHATTAN ASSOCIATION: Apr. 11, Geo. N. Edwards, Almer W. Karnell, Jno. R. Pratt, Geo. P. Rowell and Gregory M. Tsilka, the latter a Macedonian, all of Union Sem.

Personals

ANGEL, SAM'L D., Winooski, Vt., will go into business in Rutland.

ATKINS, G. GLENN, Greenfield, Mass., who has recently accepted a call to Burlington, Vt., has just received a silver loving cup from his brethren in the Goodly Fellowship Club, an organization made up of Congregational ministers in Franklin County.

DECKER, HENRY A., Constantine, Mich., is about to withdraw from the Kalamazoo Assn., to join the Evangelical church.

INGALLS, EDMOND C., Colchester, Ct., sails Apr. 18 for a ten weeks' cycle tour in England and Scotland with Professor Foster of Pacific Seminary. Rev. Geo. B. Hatch of Berkeley, Cal., will join them in London.

LADD, GEO. E., Waterbury, Vt., has been reappointed superintendent of schools in that town.

SANDERSON, EDWARD F., has received an increase of $200 in salary from his parish, the Washington Street, Beverley, Mass.

Dismissions

BALLANTINE, JOHN W., Ridgefield, Ct., Apr. 2.

Missionaries on Furlough

GOODENOUGH, HERBERT D., Zulu Mission, stationed at Johannesburg, has just arrived in this country, accompanied by Mr. Martin E. Price of the same mission.

SANDERS, CHAS. S., Central Turkey Mission, stationed at Aintab, has just come home for rest, after 12 years' service in the field.

March Receipts of the A. B. C. F. M.

	1899	1900
Donations,	$38,659.78	$34,661.86
Donations for the debt,	12.20	45.00
Legacies,	9,223.04	24,196.47
Total,	$47,895.02	$58,903.33

Increase in donations for seven months, $20,012.90; increase in legacies, $43,352 13; net increase, $63, 201.15.

The newly organized National Committee on Federation of Churches has established its headquarters at 83 Bible House, New York, and will be glad to aid those seeking information regarding the organization of local federations, or to supply other material touching upon this movement, which is assuming considerable proportions on both sides of the Atlantic. The secretary, Rev. E. B. Sanford, D. D., will welcome opportunities to present the subject to ecclesiastical gatherings.

MELLIN'S FOOD is not a medicine, but it is so perfect an infant's food and has done so much and so great good all over the world that it has won a deservedly high place in medical opinion. It is prescribed by physicians everywhere and is constantly praised by mothers, proud of their healthy, happy children.

A REPOLISHING and garnishing which does not impair its usefulness. The season of "spring openings" has brought nothing more cheerful and attractive than the "clean face" which the city ticket office of the Boston & Maine Railroad presents since the decorators paid their annual visitation. This handsome office, located at the corner of Washington and Milk Streets, opposite the Old South Church, is a convenient and much appreciated bureau of information for many thousands of travelers, particularly those interested in summer tours and fishing and hunting expeditions. This year its interior appointments are more artistic than ever, and the display of illuminated reproductions of New England scenery alone makes it a veritable art gallery. Besides the great volume of business transacted here through the sale of tickets and parlor and sleeping car reservations, there is annually distributed vast quantities of summer literature issued by the Boston & Maine Railroad and connecting lines, together with folders, booklets and circulars issued by the proprietors of the various summer hotels, boarding-houses and hunting and fishing camps. It is not out of place, even thus early in the season, to remind tourists that this centrally located branch of the Boston & Maine's Passenger Department is prepared to furnish any desired information, and those who are planning a fishing trip this spring will find a vast store of useful knowledge already at hand.

Old Children

Many children look too old for their years. They go about with thin faces and sober manners not in keeping with robust childhood. If it's your boy or girl, give

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'Twill fill out the hollow places, increase the weight, and bring a healthy color to the cheeks. The improvement continues long after they cease using the Emulsion. Get Scott's.

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[Appointed by the American Board of Commissioners for Foreign Missions.]

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Rev. Smith Baker, D. D.,	Portland, Me.
Rev. W. E. Barton, D. D.,	Oak Park, Ill.
Rev. J. H. Barrows, D. D.,	Oberlin, O.
Rev. J. L. Barton, D. D.,	Boston, Mass.
Rev. A. B. Bassett,	Ware, Mass.
Rev. F. T. Bayley,	Denver, Col.
Rev. H. P. Beach,	Montclair, N. J.
Rev. A. J. F. Behrends, D. D.,	Brooklyn, N. Y.
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Miss Sarah Louise Day,	Boston, Mass.
Mrs. R. H. Derby,	Springfield, Mass.
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Mrs. Henry F. Durant,	Wellesley, Mass.
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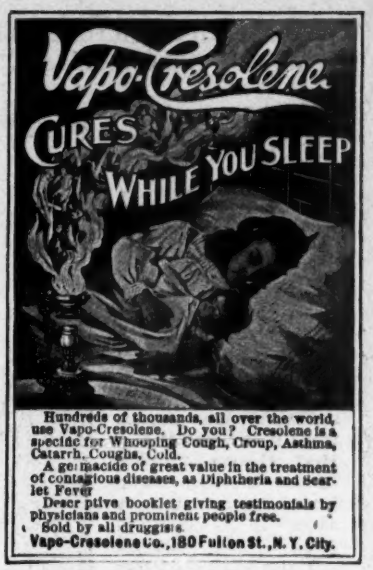

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